HUMAN
DEVELOPMENT

The Jesuit Educational
Center for Human Development

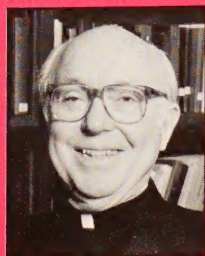**Patriotism as Spirituality**

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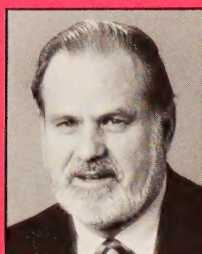
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Essentials of True Forgiveness

HUMAN DEVELOPMENT

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INFORMATION FOR AUTHORS

The editors of HUMAN DEVELOPMENT are pleased to consider for publication articles relating to the ongoing work of those involved in helping other people through religious leadership and formation, spiritual direction, and counseling.

Manuscripts should be submitted to the Executive Editor, Linda Amadeo, either (1) as e-mail attachments in any Windows-based (not Macintosh) word-processing program from 2000 or earlier or (2) by mail (see addresses below). Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 4,500 words (15 double-spaced pages), with no more than 6 recommended readings; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide author name(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., c/o HUMAN DEVELOPMENT (see addresses below).

Unaccepted mailed manuscripts will not be returned unless requested and submitted with a stamped, self-addressed return envelope.

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EDITOR'S PAGE

LOOKING FOR MEANING IN SUFFERING

For months leading up to September 11, 2002, people all over the country, joined by others around the world, have been remembering "the worst day in the history of the United States" and trying to find ways to mark the anniversary with suitable formality. Some have scheduled speeches; others have planned processions; children have created murals featuring symbols of hope and remembrance; others have requested a public reading of the names of the thousands killed in the terrorists' attacks. Displaying American flags, hearing a reading of Lincoln's Gettysburg Address, and attending concerts carrying a theme of patriotism and compassion are the preference of many. Memorial religious services, accompanied by the tolling of bells, are being designed to bring comfort to the tens of thousands who lost dear ones on that infamous morning last year.

A further proposal—one that captured my mind while reading letters to the editors of several daily newspapers—called for time to be set aside for "contemplation." Obviously, this would be a private and personalized way of observing the anniversary. Quite a good idea, I thought, but one that lacks specificity. The letters made no mention of what the content of the contemplation might be, and gave no hint about how the task of contemplation is accomplished. Having had the experience of spending years trying to learn (as a Jesuit) to engage effectively in this type of spiritual activity, I am inclined to believe that encouraging most Americans to contemplate—absent any instruction and personal experience—is unlikely to contribute to a healing outcome.

But I do have a remedy to offer. It involves selecting for prolonged contemplation the content presented so clearly and profoundly by Pope John Paul II in his apostolic letter "On the Christian Meaning of Human Suffering." This not very widely publicized document presents a positive and consoling explanation of the spiritual role suffering plays in human life—a message to be heard and learned profitably by people still grieving the severely painful loss of dear ones sustained so unexpectedly last year. The Holy Father's treatise is based on solid theology, and it lends itself well to private reflection as well as group discussion. Unfortunately, preachers seldom take on the task of teaching their parishioners to understand and apply to their lives the insights that abound in this document. Brief Sunday homilies at mass don't lend themselves well to providing education regarding the suffering that we all experience at crucial times in our lives.

In addition to acknowledging that suffering will always remain a mystery, the Holy Father observes that "concerning this question there not only arise many frustrations and conflicts in the relation of man with God, but it also happens that people reach the point of actually denying God." But he reminds his readers that through grace-illuminated contemplation we can expect to arrive at an understanding that "Love is the fullest source of the answer to the question of the meaning of suffering. This answer has been given by God to man in the cross of Jesus Christ," whose suffering was undergone in obedience to his Father's will as the price of humankind's redemption.

Potentially comforting to all who suffer personally is the pope's reminder that Christ's life was spent primarily in compassionate efforts to allay the distress of persons who were suffering and needed help. "He healed the sick, consoled the afflicted, fed the hungry, freed people from deafness, from blindness, from leprosy, from the devil and from various physical disabilities; three times he restored the dead to life." Christ's work is continued in the world today by all the members of his "mystical body," the church—who, as Good Samaritans, strive to reduce the suffering of their "neighbor" by dealing with him or her

as manifesting a continuation of the passion of our Lord. Moreover, those whom God allows to suffer for whatever reason are capable, as Saint Paul described, of helping to accomplish through their physical or emotional distress the church's ever-present task of bringing to completion the saving sufferings of Jesus Christ.

Watching on television the pope's appearance and movements during his recent trip to Canada, Mexico, and Guatemala, I found myself repeatedly thinking about the suffering he is so obviously experiencing as a result of growing old, undergoing the humiliating effects of Parkinson's disease, and bearing a spiritual leader's cross heavily weighted with the evils that exist in the world today. I was wondering whether the pope still thinks about what he wrote in his letter to the church on "Human Suffering" and puts into practice his awareness that "the theme of suffering

demands to be constantly reconsidered." But I would be willing to bet my life that his contemplation of this reality is not only a prominent and perpetual element in his own spiritual life but also can provide an inspiring example for all who lost loved ones in the World Trade Center, the Pentagon, and western Pennsylvania last year.

Pastors, pastoral counselors, spiritual directors, educators, and parents owe it to those in their care to make known and intelligible the pope's letter and the personal spirituality he has manifested on so many occasions all over the world. He has given us a priceless gift that is impossible to describe adequately.

James J. Gill, S.J., M.D.

James J. Gill, S.J., M.D.
Editor-in-Chief

Letter to the Editor

Dear Editor:

The HUMAN DEVELOPMENT Spring 2002 issue devoted to priestly intimacy included the observation that "women religious are distancing themselves from priests even more than in recent decades." The statement is true, and I would like to explore why. My perspective comes from 41 years of religious life and 35 of those sharing ministry with diocesan priests. It is the viewpoint of a person who has worked in two New England dioceses as a member of diocesan boards and commissions, a faculty member in a secondary school, a college campus minister, a director of my religious congregation's associate member program, and a parish pastoral associate.

What Is the History Behind It?

As Vatican II ended, governance in religious congregations of women paralleled many diocesan structures. While priests were very much affected by liturgical changes immediately after the Council, the structures within dioceses changed little. Prior to the Council, most priests who were pastors related only to the principal of the parish school, not the faculty, or only to the superior of the religious congregation serving the parish. The greatest number of women religious served as teachers in elementary or secondary schools; a small number served in higher education, health care, or social work. Individual priests and women religious did not work together; they ministered on parallel tracks.

Religious congregations took very seriously the Council's mandate to go back to their original charisms and examine them in the light of the founder's intention, the gospel, and the signs of the times. The rigid hierarchical, semicloistered, semimonastic structures that characterized most apostolic congregations soon gave way to new ways of being religious. All aspects of congregational life came under scrutiny.

American women religious, already the most highly educated group of women in the world, freed to make wider ministry choices, wanted to use their education, leadership qualities, and expertise in all aspects of church life. In a typical U.S. diocese, women religious were, as a group, more highly educated and more recently updated than diocesan clergy. Of course, there were exceptions to this in both groups. As sisters moved into new fields, they sought further education.

Sisters in parish ministry often took over responsibilities (except sacramental) that had been those of a priest. Ministry that had been "Father's" was now "Sister's," and some priests felt that their authority was being undermined and began to question their own worth and identity. Women religious, who had been professionally prepared in classes with both men and women, were now working with priests for whom a woman's way of approaching a ministry

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Religious Community—A Family?

George B. Wilson, S.J.

With 34 nieces and nephews and, at last count, 81 grandnephews and grandnieces, I believe that I have some credentials for reflecting on family. This reality became more pointed for me recently when I viewed a fascinating documentary about four generations of the Rockefeller family, from old John D. to the present. The members of that family represent not only enormous change but also a single dynamic story.

In the literature on religious communities, the theme of community-as-family recurs frequently. In some communities, the rhetoric is more prominent than in others, for sure, but in some form or another, the notion appears in just about all.

That it is so widespread must surely indicate that it is reflective of a fairly profound level of a community's life—one to which we must attend if we are to think wisely and act responsibly on our mission as religious men and women. What realities does this rhetoric point us to? What expectations are we appropriately crystallizing when we use it? And what misunderstandings are we potentially bringing upon ourselves by not being clear about just what we intend by describing a community in those terms?

A METAPHOR

Sometimes we have to begin with the obvious because it is so easy to miss it. In this instance, the obvious is that when we use the language of family to refer to religious men and women, we are in the realm of metaphor. To put it bluntly, a group of religious is simply not a family. There are no children here; there is no reproduction taking place; there are no common genes or bloodlines.

Once we remind ourselves of these obvious things, the hunt is on. Because "family" is a metaphor, it is inherently polyvalent. Its meaning, and our intentions in employing it in our conversation, are subject to interpretation and choice and varying purposes. We are using a word to point to something that is not directly named, and it becomes all-important to be clear about what we are pointing to, and why.

As I listen to what religious are calling for when they use the image of their community as a family, I find many of the realities of a real biological family quickly falling away and being replaced by some vague and timeless ideals of warmth and intimacy, if not camaraderie. When people in a religious community ask that their life be more like that of a family, it seems that they may actually be looking for acceptance and mutuality and inclusion—qualities of any genuine adult relationship, not necessarily a familial one.

My observation of the life of my own family for more that 70 years raises some features that are not

usually brought up in conversations among religious about their community. I am not proposing that my biological family represents some ideal typology to be laid on all families. But perhaps by examining some of its features, we can see the pitfalls of using "family" to describe a religious community. A metaphor necessarily focuses on some aspect of comparison between two diverse realities, but when the concrete givenness of one of them is so ignored as to drastically distort its reality, the usage can become problematic.

FAMILY IS INTERGENERATIONAL

My biological family, like yours, involves more than one generation. Usually, two of them, sometimes three or even four, occupy the stage called "family" at one time. There are some who have begotten others. Differences are focused not only on age but also on generation: not just young-old but also father-son, grandmother-granddaughter. Differences in generation add a whole layer of expectations beyond those related merely to age, as significant as those are. My grandmother was not just any 69-year-old woman telling me a thing or two at the tender age of 16; she had carried and birthed my mother, who herself was not just any 47-year-old woman.

Religious men and women, we must assume, were more or less adults when they joined the brotherhood or sisterhood. They were not born there. The men or women who entered long before them did not beget them, nor will they themselves beget those who arrive much later than they. Religious life is not intergenerational. It is true that some are older and some younger. Some possess layers of life experience that others will never own in the same way. But none is parent and none is offspring to another. When religious speak of intergenerational issues in the community, they are really speaking of interchronological ones, which are quite different.

Older religious may have integrated their long experience and become genuinely wise. They may also have lived unreflective lives and learned little or nothing. (I remember well the passion in a younger religious's voice when he said, "I'm tired of having to listen to pious exhortations about our life from people who haven't read a book in forty years.") Younger members, on the other hand, may have maturity beyond their chronological years and may be quite attuned and capable of finding the wheat within the tares, ready to learn from wise elders. They can also be so convinced that they have all the answers in their brave new world that they can see only tares in the thoughts and behavior of older men and women. Integrity and wisdom are not the property of chronology but of extremely fine, costly attentiveness to the

mix of pain and joy, failure and modest achievement that characterizes most of life. Some men or women may have lived through the 1960s without ever *living* them, and some who would claim to be living in the 2000s are merely projecting their fantasies onto what is actually transpiring around them.

In a sense, then, the issue is neither intergenerational nor some abstracted chronological difference. It is the tension between people who are wrestling with the issues of maturation and integration of their experience, no matter what their chronological age, and those who apparently are unaware that such issues even exist.

FAMILY MEMBERS MOVE, AND MOVE ON

Because they are living entities embracing different generations and continuing over time, real families change their expectations as different members move into or out of different phases of their lives. Expectations that are quite reasonable or even essential to the family's well-being at one period may be totally inappropriate at another. If some members continue to demand the same expectations of others after such a change has taken place, the demand is experienced as oppressive.

At one time my parents and we five kids all expected to be at the dinner table together every night. We all went to the same Sunday mass. As each of us grew and moved on in life, those expectations were no longer viable. I watched my siblings marry and raise four different families, and I marveled at the ways the single tree had sprung branches, each of which was generating its own customs and expectations. Habits that characterized one sibling's way of organizing his or her own family's life would have been totally alien to that of another. We were all still family, yet practices were becoming differentiated. Each sibling was negotiating the process of generating a common life with a partner, bringing into the mix a set of expectations from another family heritage, and each negotiation was producing a completely new gestalt or package, never experienced in either of the originating clans (some of my niblets have even become Republicans).

Career changes introduced yet further shifts of expectation. Once one branch lives in Philadelphia and another moves to Florida, you can't be family in the way you used to be. Rituals that were weekly or even daily occurrences must be replaced by others that are annual or even (think of total-family reunions) once in a decade. And those rituals don't merely cease to occur at close intervals; they also have to be planned and scheduled. Their occurrence is in tension with the demands of all the other memberships that each

of these branches and their individual members find enriching in their lives. Is being at Uncle Ned's retirement party automatically more important than Sarah's violin recital? Healthy families usually adopt a mantra that suits reality and doesn't make them any less a family: "We just can't expect everyone to make the wedding/baptism/concert; they'd be here if they could."

RENEGOTIATION OR IDEOLOGICAL WARFARE?

Real intergenerational families renegotiate shifting priorities again and again over time. It's an adult-to-adult process in which there are no abstract, presituational absolutes. How one family resolves the issue of participation in Grandma's 80th birthday is not necessarily the answer for another.

It's about give-and-take; it's about having general principles and boundaries whose relative power and legitimacy only the people within that family can judge; it's about respecting others' integrity as they reach different outcomes in regard to those principles and boundaries. It can also be about feeling disappointed that others made the choices they did, but continuing to love them.

All too often, I have seen religious take what a family would consider matter for such respectful negotiation and frame it in terms of "principles of religious life," which are actually ideological cudgels for beating one another up. "You don't value community; your ministry always comes first." "We used to have community; now you're just doing your own thing." "You pay more attention to your lay friends than you do to the members of this community." "Are we a community of religious or a bunch of diocesan priests?"

In each of the polarities, the absolutized option being rejected is not simply invoiced; it is often all but hissed. The very vehemence of the voice should make one suspicious that something else is going on.

FAMILY IS CULTURALLY CONSTRUCTED

My family is not all families. Expectations in an Irish-American Philadelphia family of the 1940s were very different from those in Italian-American families on the other side of the same town, as some of my nephews and nieces have learned through their marriages. (My mother's Philadelphia cousin was shocked to discover that in her husband's southern Indiana clan, Sunday meant presence at her mother-in-law's dinner table, even if that meant rushing madly back from a Notre Dame football game all the way up in South Bend. No exceptions, precisely at 5:00 p.m.)

When religious use the metaphor of family to explain their expectations of community, they need to be clear with one another just what cultural model they are using. Once you begin to take that conversation seriously, you discover that even with members from the same national origin, the gathered body is a mix of very different family cultures. No one outside the mix should presume to resolve their differences around such issues as presence or absence at community exercises, the regularity of those exercises, openness to relationships with lay friends, bringing outsiders into community prayer or meals or recreation, or a host of other questions the adult members of a family have to work out for themselves. And these issues are never resolved once and for all. The full incorporation of each new member introduces a new claim for subtle, or even dramatic, shifts. Pilgrim people, you know. We have not here a lasting city—perhaps only a camper that gives us the security of a set place for the night before moving on.

The metaphor of family may have worked in the days when an agricultural people were so tied to a single plot of land that the tasks and relationships and routines and rituals were scripted for survival. For some communities, it may work today. If it does, I suspect that its success is due to the human and spiritual development of the adults who are working at it, not to some atemporal model of "family."
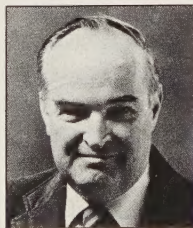
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Discerning a Vocation

Chris Chatteris, S.J., M. Theol.

Africa is where the vocations are. Can Africa teach the West anything about discernment? The assumption of this article is that it can. In one African country, the Jesuits receive fifty applications per month—not per year—to join their congregation. Normally they end up accepting a dozen or so per year. The need to discern these vocations carefully does not require underlining. As the Jesuit vocations coordinator in South Africa, I would frequently receive charming letters from young men in Zimbabwe, Malawi, or Zambia, and even parts of West Africa, explaining earnestly that God was calling them to join the Jesuits in *South Africa*—this despite the fact that there were Jesuits in their own countries of origin.

EVER THUS

We should promptly disown a censorious Eurocentric position by owning that it was ever thus. The social context has always played a significant, if underestimated, role in fostering vocations. "A bull in the field and a son at Maynooth" is said to have been the ideal of a good pious country man in the pre–Vatican II Irish church. Apart from his piety, economics and respectability played their part in the good man's positive attitude toward a child's vocation, particularly a son's. If the man had several sons and limited

land to pass on to them, a male vocation among the offspring had the simultaneous benefits of easing the pressure on the inheritance and enhancing his social status, thanks to a son who was going on to the priesthood. From the boy's point of view, he was exercising the twin virtues of filial and Christian piety. A sociologist of religion might say that it was a Catholic solution to the Catholic problem of large families in a small, impoverished country.

AFRICAN EXTREMES

We all know about large families and impoverished countries in Africa. The problem is that in some cases the poverty is extreme, although family size is diminishing. Young men queuing up to join religious life in parts of Africa are not necessarily just trying to get an education, although experience has shown that there is a high dropout rate once the exams have been passed. When a country has hit rock bottom, and there are no prospects except in the army, the bureaucracy, the breweries, and the Roman Catholic church, career choices are limited. The problem for young people with some intelligence, vision, and generosity is how to make something—anything—out of their lives. To be a priest or a religious is one way of doing something worthwhile with one's days on

this earth. An analogy can be drawn with the Europe of the Middle Ages, where in order to be a scholar, a man more or less had to be a priest, preferably a monk. Motives are always mixed; the question has always been how mixed.

THREE GROUPS

Under these circumstances—which are the perennial circumstances, but writ large—it seems to me that we can divide candidates into three rough groups. There are those who, calculatingly, have decided to play the system as a way of getting an education. Shortly after graduation, they will be gone. In some cases their sheer ability to act the part calls forth a grudging admiration. The second group consists of those who persuade themselves that they have a vocation but who will "discover" that this is not so after graduation. The third group, paradoxically, will seem much less certain than the first two groups. It consists of those who have a sense of calling but are not sure. They approach us to find out. On the other hand, there is a sense in which they are more in touch with their inner selves and the issues as such. They appreciate the complexities and ambiguities. They understand that their own motives may be mixed and are willing to work on these with the help of others. To use traditional terminology, they are truly "seeking the will of God."

Further scrutiny of such types normally reveals a consistency between the aspiration to religious life and the life they have been living as laypeople. The Jesuits in the African country mentioned above do not ask candidates, What do you think you can offer us? Rather, the question is, What have you done so far (in your parish, for example) to indicate that you would give your life generously to service as a Jesuit?

GROUPS ONE AND TWO

With the first two groups, one normally finds that they come on strong in a way that can leave us feeling uneasy. They are too sure, too confident; things are too clear. They describe their sense of vocation in overly pious terms, or they tend to speak somewhat too assertively about "my" vocation. Protesting too much is the impression we receive. They can appear to be hustling us in their impatience to get a foot in the door. In traditional terminology, they lack detachment, and we sense it—or we should. Add to this another potent African social factor, the stigma of "failure" attached to those who return home from the seminary or novitiate, and we have a cocktail of problems around motivation. Lesson one: Be wary of the overconfident candidate. Few candidates come to

us having just had a journey to Damascus dramatically interrupted.

CONTEXT OF RELIGIOUS COMMUNITY

The locus of discernment, then, has moved from the social context to the movements of the Spirit, which religious feel as a community when confronted by potential candidates. It is an area that can be neglected. This happens because gatekeepers have the responsibility to say no, and to say no causes disappointment. Worse, to cause these things goes against the grain of the training of religious and priests. There is frequently confusion as to who exactly has the responsibility to say yea or nay: the vocations coordinator, the formation team, the superior? Or do we in one way or another leave it up to the candidate?

In *Religious Life: A Prophetic Vision*, Diarmuid O'Murchu gives an interesting historical summary of individual versus communal discernment in religious life, arguing that the Jesuit tradition has tended to bolster the notion of the individual trying to discern his or her vocation. He maintains that the earlier history stressed the importance of the community. However, the Jesuit constitutions give some balance to the charge of Jesuit individualism, as they make it clear that the order has a very active role in the admission and dismissal of candidates.

I heard recently of an extremely strict Carthusian community that handles candidates as follows: A man arrives and is shown to a cell. He is left to his own devices for a month. His food is brought to him, and he can attend mass, but no one goes to see him. If he is still around after a month—that is, if he can manage at least that much eremitical life—then a member of the community will start to work with him as a possible novice. How we wish sometimes that we had such a simple and apparently effective system to eliminate the various unsuitable candidates who bounce up to our doors. The usual situation is, however, that unlike life with the Carthusians, life within our communities is more attractive than life outside it, or at least appears to be so—but that is a topic for another article.

LIVING WITH CONSEQUENCES

The point that discernment is not just about the candidate's experience has historical support. O'Murchu maintains that whereas the focus on the individual is the current vogue, earlier tradition was more communal in approach:

In popular usage we speak of people discerning *their vocation* [italics added]; we tend to envisage this as an

individual exercise whereby the person, having sought advice, now prayerfully tries to figure out what God is asking. The individualistic approach was not as widespread in the early church as popular hagiography would lead us to believe. Discernment sought to identify the motivating or animating spirit; this was usually done in prayer and reflection, in dialogue with the spiritual father. Without using the word, many of the early monastic communities (especially those of Basil and Pachomius) resolved issues and reached decisions through communal reflection, discussion, and agreement based on consensus.

It makes obvious sense in African society, where community tends to have primacy over the individual, that what the receiving community experiences in the candidacy process is of at least equal importance to the experience of the candidate. The community has to live with the results of neglect on this score: the disappointing departures after graduation and the even more disappointing fixtures—those clearly unable to function satisfactorily within the community but fearful of facing life "outside." As a particularly cynical Jesuit once commented: "To dig I am unable; to beg I am ashamed. I think I'll stay in the Society." To be attuned as individuals and communities to the movements that the candidates engender within us is everyone's responsibility. It is the superior's responsibility to make good use of them.

DISCERNMENT NOT DOMAIN OF SPECIALISTS

We are not talking of all being trained as discernment specialists. An ordinary and not infrequent experience will illustrate: A candidate comes to stay. At the end of his or her time, there is a general sense of relief among the community at the candidate's departure, which can be summed up in the words "Thank God he/she is gone." Such a person is experienced as a heavy passenger. He or she may be a passenger in a very obvious, almost pedestrian way by making unreasonable demands on the members of the community or by expressing early and inappropriate opposition to the community's way of life or customs, but this is unusual. Most commonly, the person is a subtle or unsubtle psychological drain on the group, soaking up rather than contributing to the collective energy. Whether extrovert or introvert, self-assured or insecure, the person's basic orientation is toward self. At worst, such a candidate is a psychological parasite, and at the end of his or her stay, we notice that the morale, the optimism, the sum of positive psychological energy in the community has been reduced. Such a person is probably looking for a therapeutic community rather than a religious institute—a rest cure on a psychological cruise liner. We

are happy to bid such a difficult passenger farewell. In the traditional Ignatian language of spirituality, we have felt desolation.

The opposite type of experience is when, at the end of the aspirant's stay, we all agree among ourselves that it would be nice if that young person came to stay again. In other words, the candidate brought something to the community, contributed like a member of the crew. Again, it is not just a question of personality type. Such a giver or potential crew member gives in the way his or her personality is structured: in a quiet way or a dynamic way, in a way that is not necessarily practical or in one that is very practical. The different ways are as different as the variety of people who come to us and are, in the end, neither here nor there. The main thing is that such a candidate comes with something to contribute out of a spirit of unselfishness and lends a hand in the community in such a way that we feel helped and built up. We instinctively detect a potential member of the crew. In the traditional language of spirituality, we have experienced consolation through the person.

WHERE THE BUCK STOPS

Monastic communities institutionalize this kind of dynamic by voting candidates in or out of the community, but most apostolic communities tend to specialize and leave the final decision to a small group or even to an individual. In some, where the buck stops is unclear, and because of this, the phenomenon of the "creeping benefit of the doubt" can occur. This can happen even if the structures are well established. This is where discernment about what is going on in the receiving community can become that much more subtle. The collective feeling may be one of draining and desolation as described earlier. However, because of our long training in self-suspicion, and also because we wish to be fair and to avoid hurting a person unnecessarily, there is often a reaction to the initial desolation. We may even feel guilty for being so forthright and unanimous in our relief that the poor fellow has gone home. We wonder whether the problem does not lie with ourselves. Might we be missing something? Could we be in the position of turning away a genuine vocation, something few want to take the responsibility for doing? Despite Pedro Arrupe's robust advice that we would do better to turn away a good vocation than to keep a bad one, we hesitate and wonder whether the candidate should not be given a chance to grow or to have a shot at the novitiate. The unfortunate upshot of this failure of nerve can be that the "creeping benefit of the doubt" continues creeping until a crisis erupts just before, or even after, final vows or ordination. Alternatively, the person lives an unhappy,

marginal life as a religious, always a drain to his peers—the sort of person superiors dread moving because of the resistance of the unfortunate receiving community.

In this sense, discernment is quite simply acknowledging what we feel and then clarifying and confirming it. Finally, it is acting decisively as a result. The expertise to do so is frequently there in the experience of the community. What is sometimes lacking, it seems to me, is a clear set of guidelines as to how we are to use such experience and who is to make the practical and sometimes hard decisions that should flow therefrom. In our enthusiasm and, in some contexts, desperation to find vocations, we have sometimes forgotten that it is a discernment process and that such a process will necessarily indicate unsuitability as well as suitability. We have also sometimes forgotten that to identify unsuitability is a good and useful thing, even though it may involve some pain. It means that we can help such people move in a more appropriate direction. As Saint Ignatius says, we are to try to send them away "consoled." Unfortunately, he did not tell us how to effect this often all-too-difficult task. But to be shy of discerning nonvocations to religious life is to opt out of our own process, which we hold, ultimately, to be God's process. If we do so, it is unsurprising that the results are disastrous.

GATEKEEPER ROLE

We may wince at the word *gatekeeper* and its essential negativity. We prefer the more positive idea of finding the will of God for the individual. However, the recent sad history of religious and priestly sexual abuse indicates the absolute necessity of the function of gatekeeper. Many a bishop or religious superior must wish their predecessors had taken it more seriously. "My" vocation is never more clearly and painfully "ours" than when a community has to take the devastating, belated collective responsibility for the depredations of a systematic abuser. If ever there was an argument for trusting our collective instincts and acting on them *ab initio*, this is it.

"MY" AND "OUR" VOCATION

The reader will have noticed that the insistence on discernment at the level of the community implies a particular view of vocation. This view looks somewhat askance at the "my vocation" approach and counters that the vocation is "ours"—that is, belonging to the particular community and, more importantly, to the church. The Western, privatized "my" view of vocation can lead to the illusion that any par-

ticular individual has an inalienable right to enter religious life, the objections of the members notwithstanding. In the "me" age of hyperindividualism and self-centered self-actualization, it is relatively easy to fall into this view. Not that personal spiritual fulfillment or, in Jungian terms, "individuation" is excluded from religious life; we want our members to be content and joyful, for thence will spring a willing and cheerful service. But without a clear understanding and acknowledgment that this happens in the essential context of kenosis—the self-emptying exemplified in Jesus' life of service, which ultimately resulted in his death—we run the risk of admitting immature, unhappy, and unproductive navel-gazers.

DETACHMENT IS ESSENTIAL

As I have suggested, the desired attitude of mind and heart—indeed, grace—is that of detachment. One can go so far as to say that in its complete absence, no discernment process is possible for the candidate; in a sense, the discernment has to be done for him. In the extreme cases such as candidates with a propensity toward sexual abuse, the very psychological conditions for discernment are often lacking. With hindsight, we can see that what has frequently happened is that certain candidates have persuaded themselves—and then have succeeded in persuading communities, often against their better judgment—that they have a vocation. The process can be dubbed "camouflage," a subconscious establishing of oneself in a situation in which one has easy and trusted access to the object of destructive desire. To ask a person with a tendency to this dynamic to be "detached" is unrealistic. The problem is that such persons rarely admit, either to themselves or others, that they have a problem. My contention is that we often intuitively pick up such pathology and that to dismiss these intuitions (sometimes corroborated in psychological testing) is a mistake. One sure red flag is a desperation to join. Hence, discernment must be understood in its broadest sense, taking in everything we can glean from psychological testing, our impressions, and, finally, the spiritual life (insofar as we can access it) of the candidate himself. There are degrees of this freedom or lack of it. Those who are fundamentally unfree in this way will not benefit from a discernment process, and neither will we. On the contrary, we will probably be letting ourselves in for a frustrating experience of psychological manipulation that will end in tears.

WORKING WITH THE INDIVIDUAL

In a sense, once we have identified the detached candidate, we are home and dry. Here is someone

with whom we can work, someone who has achieved a certain measure of maturity and freedom. The main driving force of the candidate's motivation is not the search for a therapeutic community or material security or an education or even something more sinister on the psychosexual level. His or her motivations are not as pure as the driven snow, but the candidate knows this and does not deny it.

Fundamentally, such candidates wish to know God's will in their lives. They probably conceive of this in a theologically naive manner, hoping that God will eventually make his will abundantly clear in no uncertain terms. Part of the process, then, will involve leading them to a more sophisticated idea of the mediation of the will of God. This comes with the dawning understanding that for most of us, there is no Damascus experience. Clarity often comes slowly, and when it does come, it may take unexpected forms. Clarity also comes in ways appropriate to the character and makeup of the individual, for God deals with us as we are. It is difficult to imagine Paul coming into clarity in any way other than a highly dramatic one, but for some it may be as mundane a business as weighing up the pros and cons and then jumping one way or another. For many, the clarity will always be tinged with uncertainty.

TIME IN AND OUT

Because most of us are not Carthusians but apostolic religious, the discerning individual needs to spend time in and time out. He will no doubt enjoy a stay in our Jesuit community. This can be a time of prayer and sharing in the life and work of the community. The basic question to put to the person is whether or not he experiences consolation in this limited experience of our community's way of life. Despite the challenges and inevitable frustrations of living with a group of people one probably would not have chosen as friends, is there a sense of peace? Is there a sense of being at home? The value of more than one candidate staying at a time is to observe the interaction. From the point of view of the candidates, it stimulates their discernment—for they, as they look at the others, are asking themselves whether these are the kind of people they can live and work with for the rest of their lives.

After this time in, it is valuable to return to the familiar world of work or study and to view the time spent in community from the outside. The first and most obvious question to be answered here is whether the sense of being drawn to the religious life persists and whether anything (such as deeper prayer) "sticks"—or, if not, whether there is any desire to retrieve it. This can be a time of renegotiating relationships and gives the candidate a sense of some of the cost of commitment to religious life. A commitment in one direction means a loosening of commitment in others. This is life; this is inevitable.

This is a difficult time to help young people discern about religious life. As we have seen, even where they are numerous, there are problems—not the least being the logistics of how to deal with such numbers. Religious life is not the "flavor of the month" in the church. The vicious and shameful deeds of a minority have tarnished the image terribly. In a country like South Africa, the pressures are on bright youngsters to pursue a career in industry or government in order to support relatives in the struggle to educate younger siblings or support parents.

THE GOOD NEWS

The good news in all this is that the truly sincere people coming to us under these circumstances should be outstanding. Those not coming for an education where such a strong temptation exists will be exceptional. Those coming for whom the dollar sign is the alternative should also be exceptional. The task of religious orders is to do our homework properly in order to identify and distinguish them—to find the brother among the many potential "lodgers," to keep the companion and keep out the parasite, to choose "crew" from the many possible "passengers." Evidence of detachment and inner freedom or the lack thereof is the key to this part of the discernment process—which is our responsibility, and ours alone.

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Patriotism as Spirituality

Len Sperry, M.D., Ph.D.

In the wake of recent events, there has been an upsurge of national pride and an overwhelming outpouring of support for victims of the so-called American tragedy. Some commentators have suggested that this wave of patriotism is the prelude to a much-needed transformation of the American mind and heart. Statements such as these imply a causal relationship between patriotism and transformation. Does such a relationship exist? If so, what is it, and what are the implications for those responsible for the religious and spiritual development of others? If transformation is understood as an end point of the spiritual journey, patriotism can be likened to a spiritual discipline or exercise. The spiritual journey can be fostered by authentically transforming spiritual exercises and hindered by those that are pseudo-transforming. This article briefly describes the process of transformation and the nature of the relationship of patriotism and transformation. It then describes and illustrates the challenges of pursuing authentic transformation in contrast to pseudo-transformation.

PROCESS OF TRANSFORMATION

It is important to note that transformation is intimately related to the process of conversion. According to Bernard Lonergan, S.J., in *Method in Theology*, conversion is a transformation of the individual's self and his or her world. Normally, it is a prolonged process that is more than a development or series of developments; it is a resultant change of direction in the individual's life patterns. "It is as if one's eyes were opened and one's former world faded and fell away. There emerges something new . . . on all levels and in all departments (i.e., dimensions) of human living."

Two types of transformation or conversion are described by Donald L. Gelpi, S.J., in his book *The Conversion Experience*: initial and ongoing transformation. Initial transformation involves a preliminary shift from irresponsible to responsible behavior in one or more dimension of human experience (e.g., affective, moral, intellectual, or spiritual). An experience of self-transcendence is characteristically involved in the crises and religious quest of initial conversion. While this or other experiences of transcendence may be useful or even necessary in triggering the process of transformation, they are not necessary for continuing this process.

For Gelpi, ongoing transformation builds on, but is different from, initial transformation. Ongoing transformation refers to continuous, persisting development in all the dimensions of human experience. It is

the interaction among the various dimensions of transformation and the continuous process of change throughout life. Authentic transformation involves a commitment to living out these fundamental changes in all the dimensions of life—spiritual, affective, somatic, intellectual, moral, and sociopolitical—and the commitment to embodying that initial conversion in the community and the world. Furthermore, as a process, transformation can be described in terms of stages and dimensions. The following sections briefly describe both these dimensions and stages and then discuss their relationship.

DIMENSIONS OF TRANSFORMATION

The spiritual journey is a call to total transformation in all the dimensions of human experience. Six dimensions of transformation can be described:

- Transformation in the spiritual dimension challenges the individual to live for the one true God instead of for such idols as reputation, wealth, and power. The goal is a commitment to unconditionally seek God's will and vision of the Kingdom of God.
- Transformation in the moral dimension challenges the person to move from simple gratification of immediate personal needs to living by consistent principles of ethics and justice. It involves the capacity to deal with moral dilemmas and challenges faced in everyday life and to criticize false value systems that corrupt Christian conscience.
- Transformation in the intellectual dimension involves the pursuit of the truth amidst ideologies and personal prejudices that rationalize sinful conduct. Beyond a knowledge of religious beliefs and tenets, it requires a sufficient critical grasp of theological issues and controversies.
- Transformation in the somatic dimension refers to body structure, bodily sensations, and memories. It is primarily about achieving and maintaining a relatively high degree of wellness, even despite a disability, disease, or terminal illness.
- Transformation in the affective dimension involves taking responsibility for one's emotional well-being. It requires the forgiveness of past hurts and the replacement of anger, fear, and guilt with love, compassion, sensitivity, and enthusiasm.

STAGES OF TRANSFORMATION

In *Understanding Religious Conversion*, Lewis Rambo describes seven sequential stages in the transformation process: context, crisis, quest, encounter, interaction, commitment, and consequences.

Every transformation experience or conversion occurs in a personal and social *context* that necessarily influences and colors it. The American context is a culture fostering individualism, materialism, and narcissism—a soul-wounding culture of so-called enlightened self-interest. This poses a spiritual dilemma for those who are demoralized by this culture but at the same time are loath to define themselves by religious dogma that does not reflect their authentic experience of life. This context and spiritual dilemma were experienced by many Americans prior to September 11, 2001.

Crisis is the second stage. The experience of conversion typically is precipitated by a personal or communal crisis. The September event precipitated such a crisis for many, if not most, Americans. The crisis shattered illusions about the authentic experience of life, as well as illusions about the safety, security, and invulnerability of being an American. Among other things, the crisis was a spiritual wake-up call that resulted in an unprecedented response of personal and communal prayer, attendance at religious services, charitable contributions, and voluntary service.

Quest is the third stage. A crisis gives rise to a religious or spiritual quest. For people experiencing the same crisis or similar crises, the quest may initially appear to be the same. However, the quest that is ultimately pursued by each individual reflects his or her values and strivings, which then appreciably impact the course of that individual's spiritual journey. In *The Conversion Experience*, Gelpi points out that the quest varies, depending on the type of crisis and the individual's values, personality, and needs.

In the fourth stage of the transformation process, the quest involves an *encounter* with an advocate or mentor who represents a particular religious or spiritual tradition. Quests involving recovering a sense of security or seeking retribution will be championed by mentors and advocates inside and outside organized religion and spiritual traditions, as will quests focused on seeking justice and forgiveness. This is a critical stage for spiritual directors, formation personnel, and others representing Christian bodies and groups.

Typically, this encounter leads to the fifth stage—an *interaction* of the person with a religious, spiritual, or ideological group or community.

Commitment is the sixth stage. To the extent to which the mentor and community meet the person's needs, a relationship with the community develops and forms. This relationship gradually consolidates the person's commitment. Often this involves some form of ritual incorporation into that community.

The last stage is *consequences*. Ideally, the conse-

quences of this incorporation result in a life-long process of transformation. Whereas the first six stages of transformation are usually associated with initial conversion, the seventh stage is associated with ongoing conversion.

PATRIOTISM AND TRANSFORMATION

As in the stages of religious transformation, a national crisis usually triggers a quest that is manifested in patriotic sentiment. Patriotism, which is reflected in such behaviors as volunteering time, contributing money, and displaying the nation's flag, involves a sense of love, pride, and loyalty. Loyalty is a virtue that can be conceptualized along a continuum ranging from a surface or immature level to a very deep or mature level.

Surface loyalty is characterized by self-focused values and needs, generally to the exclusion of the needs of the larger community. Individuals with this level of loyalty might be able to demonstrate some compassion and concern for the victims of a tragedy (e.g., by donating blood or displaying a flag) but are equally or more concerned about how this tragedy has or will personally inconvenience them (e.g., they will have to wait longer in lines because of additional security precautions). Underlying such surface loyalty is a primary quest of emotional and financial security.

Not surprisingly, these individuals are attracted to those advocating financial "restitution" or military and political solutions that focus more on revenge than on justice and that generally aim to "return things to normal." If there is a community dimension to their patriotism, it tends to be circumscribed and self-preserving. While they might not actually harass someone with a Middle Eastern name, they deeply hold nationalistic beliefs and support others advocating nationalistic rhetoric of the "us versus them" genre.

Individuals with a deeper level of loyalty demonstrate considerable empathy, compassion, and concern, irrespective of the personal toll or inconvenience experienced. Their loyalty does not stop at donating a pint of blood or making a twenty-dollar contribution to a charity; it extends beyond, as illustrated by the response to the events of September 11 by a grandmother living on a fixed income. In an interview with the national press, she said this tragedy made her want to be a better American. She planned to continue to vote at every election and do weekly volunteer work at a local school, but now she would also provide financial support to, and work to ensure social justice for, minorities and recent immigrants in her community. Individuals with that level of loyalty embrace a quest for transformation of their lifestyle into one that is more consistent with the gospel values of equality, justice, and love. Needless to say, this level reflects a more mature spirituality than the surface level. Josiah Royce describes the deepest level of loyalty as "loyalty to loyalty," meaning that individuals who possess it are committed to being loyal to life-giving concerns and causes.

It appears that the surface level of patriotism and loyalty is more common than the deeper level. Why is this? Even though many may experience the same crises and even pursue a similar quest with the best resolve (at least initially), their commitment to authentic transformation appears limited. The following analogy may help clarify some reasons that transformation or a change of heart can be so elusive and difficult.

CHALLENGE OF PURSUING TRANSFORMATION

The process of transformation can be likened to the process of recovering from a heart attack—a serious medical condition that is often lethal. Heart disease remains the number-one cause of death among adults in the United States, as well as in other Western countries that espouse cultural values similar to those in America.

Cardiac rehabilitation is the name given to the process of healing and recovery after a heart attack. This process is based not only on cutting-edge science but also on a deep understanding of human nature and the healing process. Cardiac rehabilitation offers individuals who fully involve themselves in it a second chance to live full and healthy lives. Interestingly, the process is similar to the transformation process discussed in many of the great spiritual traditions, including Christianity. Surprisingly, many who begin this healing process with sincere resolve do not complete the program or achieve the expected results.

Cardiac rehabilitation is usually described in terms of three phases. In the first, or acute, phase, individuals who have survived their intensive cardiac care unit (ICCU) treatment begin the cardiac rehabilitation process in the hospital setting. The second phase begins after release from the ICCU and the hospital. It is an outpatient experience, lasting up to about 12 weeks. It emphasizes diet and weight control, risk factor reduction, exercise conditioning, cholesterol control, stress management, and personal counseling (as well as marital or family counseling in some cases). The third phase, which lasts at least six to twelve months, occurs in the community and focuses on achieving lasting lifestyle modification. Key objectives of this change process are to stop smoking, to reduce or eliminate alcohol use, to lose weight, and

to increase physical fitness. However, successful cardiac recovery involves more than lifestyle changes; it requires some basic intrapersonal and interpersonal changes in the individual's self-image and relationships, as well as life goals and aspirations.

Initial transformation can be likened to the wake-up call and "new resolve" experienced by many individuals who require ICCU care. Some of these individuals continue this resolve beyond phase one and follow through with phase two and phase three of the cardiac rehabilitation; others do not. Those who actually follow through on their commitment to major life changes can be likened to committed Christians who move from initial transformation to ongoing transformation.

Redford Williams, M.D., and Virginia Williams, Ph.D., describe the intrapersonal and interpersonal changes necessary for successful cardiac recovery in *The Trusting Heart* and *Anger Kills*. Their basic premise is that a hostile heart underlies both Type A behavior and the resulting heart attack and that successful recovery involves developing a "trusting heart." A trusting heart is characterized by a belief in the goodness of humankind and by love, kindness, fairness, and forgiveness in relationships. Research indicates that a trusting heart actually appears to protect an individual from the risks of premature death and disease. In the Williams's program, the process of transforming a hostile heart into a trusting heart is facilitated by adopting several life strategies. Some of these strategies are countercultural in that they represent attitudes and values that are at odds with current cultural values and conceptions of what it means to be a happy and successful American.

In light of the stages of transformation, it appears that individuals who begin a comprehensive cardiac rehabilitation program share a common context and crisis. Initially, they all probably have the same quest (i.e., to recover from the heart attack). They begin working with cardiac rehabilitation personnel while in the hospital and make some commitment to the program. However, in the process of returning to home, job, and community, that quest can shift, and their commitment to the hard work of transforming their hostile heart into a trusting heart, along with the advocacy of cardiac rehabilitation personnel, may falter or be limited. Consequently, many who begin the cardiac rehabilitation process do not achieve trusting hearts. Unfortunately, those individuals are overrepresented in the number of premature deaths associated with this otherwise treatable disease.

UNPRECEDENTED OPPORTUNITY

Within the first two weeks after the recent American tragedy, there appeared to be a commonality of quest among Americans; however, soon thereafter, differing quests and agendas became apparent. A key point of this article is that responding to the recent tragedy is as much a spiritual challenge as it is a political, social, and financial one. As a spiritual challenge, it calls for transformation. Whether the current experience of patriotism will truly transform the American mind and heart, as some commentators suggest, is largely dependent on a number of factors. Chief among these are advocacy and commitment to a quest that is life-affirming, just, and compassionate. Ministry personnel who are responsible for preaching, teaching, and spiritual formation have an unprecedented opportunity to affect individual and community transformation significantly in the weeks and months to come. During this time, individuals will be more receptive than ever to homilies and teachings that relate patriotism and loyalty to authentic transformation. Hopefully, a deeper level of loyalty and patriotism will result.

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What All Should Know About Trauma

Robert W. Grant, Ph.D.

Astrong argument can be made that war and numerous other social problems around the world can trace their origins to unresolved trauma. The intent of this article is to alert readers to how much trauma there is in the world, the many ways in which trauma and violence affect every aspect of daily life, and what can be done to bring healing to individuals, families, and even entire nations.

MANY FORMS OF TRAUMA

The World Health Organization (WHO) should make trauma its number one priority. When we consider its many forms, it soon becomes apparent that trauma is an issue of epidemic proportions.

Let's start with war. Not only have there been two world wars in the past century; as many as 100 million people (Jews, soldiers, civilians, and Russians under Stalin's reign of terror) perished in World War II alone. In addition to the countless who died, many of the living experienced multiple forms of trauma.

In the past 50 years the United States military has also been engaged in warfare in Korea, Vietnam, Iraq, Grenada, and Afghanistan, and has been involved in numerous peacekeeping efforts (e.g., in Somalia, Serbia, Albania) and covert operations.

Currently, over twenty armed conflicts are going on around the world (many on the African continent), involving millions of people. As many as three million are displaced or in flight as refugees at present.

Numerous soldiers and humanitarian personnel are deeply affected by war, as are children who get conscripted into the next generation of revolutionaries or who voluntarily enlist (usually in order to avenge losses endured by families or ancestors).

In regard to child abuse, repeated studies in the United States over the past fifteen years, starting with Diana Russell's landmark 1986 study, *The Secret Trauma,* claim that one in three women and one in six to eight men—roughly 50 million Americans—have experienced some form of sexual abuse before the age of 18. These statistics may even be higher in countries where the rights of women and children are negligible.

The numbers are probably higher when considering physical abuse and emotional abuse (the latter being the most common form of child abuse). In addition, victims of sexual abuse often suffer both physical and emotional abuse, and physically abused children are often emotionally abused.

Close to 500,000 children in the United States are missing. Some are runaways, but many have been abducted or murdered. Many children ending up in

gangs have fled from houses of neglect, violence, and abuse. Gangs often become surrogate families that provide a much-needed sense of identity and inclusion.

Over three million children around the world have been sold by their parents into sexual slavery (prostitution) or placed in pedophile or child pornography rings. This is a multibillion-dollar industry, often connected to organized crime and protected by corrupt public officials, as well as police and military.

Large numbers of women, men, children, the elderly, the disabled, and vulnerable immigrants are sexually assaulted or raped each year. A 1992 study (National Victim Center, Crime Victims Research and Treatment Center) suggests that one in eight American women is likely to be the victim of a forcible rape in her lifetime.

Many others are victims of violent crime (e.g., robbery, burglary, stalking, abduction, murder) and workplace violence (e.g., harassment, assault, and murder).

Natural disasters (e.g., hurricanes, earthquakes, floods, droughts) and man-made disasters (e.g., industrial accidents) affect millions of people each year, both at home and abroad.

Domestic violence (e.g., physical, emotional, sexual, and financial abuse) takes place in homes and is often perpetrated against women, children, and the elderly. A woman is beaten by her partner every 15 seconds in this country (Department of Justice, October 1983). Domestic violence is also the leading cause of injury for women between the ages of 15 and 44 (more than car accidents, muggings, and rapes combined; Federal Bureau of Investigation, 1991). In addition, 50 percent of all homeless women and children are on the streets because of domestic violence (U.S. Senate Committee, 1991). Sadly, there are three times as many shelters for abused animals as there are for abused women.

Numerous individuals around the world are tortured for political, religious, and personal reasons. Out of 179 countries making up the United Nations, 125 condone torture—including the United States.

Countless individuals around the world are exposed to life-threatening illnesses such as AIDS, which has decimated several parts of Africa. When contracted, cancer, cholera, ebola, dengue fever, and a few strains of malaria can mean a death sentence in certain parts of the world.

Accidents (auto, boat, airplane, train, industrial) involve thousands of people each year—many of whom survive these traumatic experiences with severe emotional and physical scars.

Prejudice—racism, sexism, homophobia, ageism, negative attitudes towards those with disabilities— often create environments of violence for millions of people. These individuals are threatened, intimidated, and violated on a regular basis, simply because they are different.

Loss can involve the traumatic death of loved ones, miscarriages, abortions, home foreclosures, job terminations, accidents, disasters, and war.

Jews, black Americans, and black South Africans, Armenians, Chechnyans, Cambodians, Vietnamese, Rwandans, Bosnians, and others have suffered trauma on every level of their culture and being, including genocide, rape, torture, and murder.

Indigenous people from America, Australia, and New Zealand have suffered all of the aforementioned forms of violence. They have also had their ancestral lands taken and been prohibited from speaking their native languages and practicing their religions. In addition, many have been forced to relocate and have had their children taken away and raised in mission schools or by strangers.

Combined, the above forms of trauma affect a significant portion of humanity. Unless properly assessed and treated, the ramifications of such violence are mind-boggling.

TRAUMA AND SOCIAL PROBLEMS

Many of the above forms of trauma, when left untreated, lead to myriad social problems. The widespread demand for drugs and alcohol is often an attempt, on the part of countless trauma victims, to self-medicate the disturbing and unresolved effects (e.g., nightmares, flashbacks, reliving experiences, chronic anxiety, depression, mistrust) of trauma.

The need for drugs often leads to crime—in particular, theft and prostitution, which are used to support drug habits. Feeding the demand for drugs involves many players—including drug cartels, dealers, smugglers, gangs, and corrupt public officials—all of whom utilize various forms of violence to support their activities.

Because of the many physical and emotional problems due to chronic drug abuse, numerous industries and organizations have been created to deal with the problem of drugs. Drug rehabilitation centers, professional training programs, and law-enforcement agencies, along with customs and probation departments, are all funded at taxpayer's expense and staffed by personnel who are often undertrained and overworked. Finally, a large number of crimes (e.g., child abuse, domestic violence, robbery) are perpetrated under the influence of drugs or alcohol.

Many child abusers are also child victims of abuse. Despite the fact that the majority of sexually abused children (90 percent) never abuse anyone over the course of their lives, between 60 and 85 percent of all adults who do abuse children were themselves

abused as children. Unresolved child abuse is therefore a critical factor in the perpetration of generational violence. Child abuse, domestic violence, ethnic and religious conflicts, and war are repeated and distressing facts of human history.

Many displaced people and refugees are coming out of cultures of violence, such as Vietnam, Cambodia, Rwanda, Burundi, Croatia, Serbia, Bosnia, South Africa, Afghanistan, China, Northern Ireland, Israel, Palestine, and many parts of the former Soviet Union. These individuals, often through no fault of their own, carry violence into their new countries, with disastrous results. Families and local communities become the new targets. Chronic unemployment, serious health problems, domestic violence, drug abuse, and gang activity are ways that unresolved trauma gets reenacted while simultaneously overwhelming the social welfare and law-enforcement systems of the migrants' new countries.

THE SEX INDUSTRY

Myths abound in regard to prostitutes, pornographic actors, escorts, and exotic dancers. The progressive view is that sex should be a personal matter decided between consenting adults. Yet in reality, a majority (60 percent) of prostitutes (male and female) and sex workers were victims of repeated childhood sexual abuse (Silbert, 1981). Many fled homes of violence and ended up in the sex industry because of economic necessity, familiarity with sexual exploitation, or coercion from pimps and handlers.

Workers in these professions are often beaten, forced into drug addiction, or commandeered into sexual servitude. Once the traumatic histories of sex workers are revealed—in conjunction with the repeated threats and violence they incur at the hands of pimps, johns, and, in certain countries, corrupt police and military—issues of choice and consent become difficult to defend.

HATE CRIMES

Hate crimes not only create trauma for countless victims and their families but can often be traced to ongoing patterns of ignorance, racism, and socially condoned violence that are perpetrated by parents, teachers, coaches, ministers, and politicians. (Racial slurs, jokes, and discriminatory practices take place across all levels of society.)

PROFESSIONAL CAREGIVERS

A large number of professionals working in the fields of medicine, nursing, psychology, religion, education, law enforcement, fire prevention, and emergency care have unresolved experiences of childhood abuse or trauma in their backgrounds. This is an extremely important fact. Those who have suffered trauma often empathize and genuinely care for those in distress. If the wounds of caregivers are consciously embraced and worked through, then their injuries become personal strengths that enable them to lead others out of danger and into recovery.

On the other hand, if these same professionals become wounded healers—that is, if they do not learn the lessons of their wounds—then they are susceptible to working through the effects of their injuries (especially feelings of helplessness and impotence) by managing or trying to control others. This scenario is not only quite common but also largely responsible for costly and ineffective care. Large numbers of trauma victims are misdiagnosed and therefore mistreated because their caregivers are unable to see in others what they cannot recognize in themselves.

The aforementioned dynamic has huge ramifications. It frequently drains institutional and professional resources because many trauma victims move repeatedly through health care systems with little or no resolution. In addition, many struggle with trauma-generated addictions that are rarely assessed. Feelings of hopelessness and alienation occur for both clients and caregivers when accurate assessment and effective treatment fail to take place.

INSTITUTIONAL VIOLENCE

A great deal of institutional violence—for example, that recently demonstrated by ministers in the Catholic church, regarding the sexual and physical abuse of vulnerable women and children—can be traced back not only to the abuse of these ministers in childhood by parents and others but also to experiences of abuse that occurred within institutional structures (e.g., seminary, novitiate). Peers, teachers, and superiors often perpetrate the latter type of abuse.

In addition, institutions that abuse power, defraud, lie, and cover up often have powerful individuals within their ranks who learned these tactics from abusive parents and/or skillful perpetrators who hid their treachery behind power and benign social personas. Tragically, such maneuvers can easily be repeated in hierarchical institutions where certain individuals are considered beyond accountability.

ECOLOGICAL DEVASTATION

Most ecological devastation around the world has been caused by business working hand-in-glove with

government. There is often a strong correlation between unresolved cultural trauma and ecological devastation. In these instances, the earth becomes a mirror of the nation's soul. Cultures that have become desensitized by ongoing violence are often similarly insensitive to the plights of animals and nature.

In the case of the United States, the enslavement of black Africans and the genocide of Native Americans are collective traumas of major proportion. These national shames, in the author's opinion, have wounded the collective soul of the United States. The assassinations of the Kennedy brothers and Martin Luther King, Jr., further contributed to the loss of our national soul. As a result, America's relationship to the earth and all living creatures is often driven by vested interest groups who have little concern for the national good, and by political expediency rather than reverence for and identification with all living things.

DANGERS OF UNRESOLVED TRAUMA

Unresolved trauma cuts victims off from their capacity to relate to, believe in, and identify with all living things. Abuse, trauma, and violence convey that the world is not safe and that people cannot be trusted. Abuse, or human-generated trauma, convinces victims that it is in and through human relationships that they became damaged. Such a conclusion has terrible ramifications for the futures of both the earth and the human species.

Many conclude that if one person can abuse, then by implication all others are potential abusers. Within this mindset, victims, if not supported and cared for in the midst of their brokenness, are at great risk to disconnect from others and move into helpless and/or adversarial relationships. In so doing, they tear themselves out of the social fabric and, in a larger sense, from the great web of life. The consequences of this type of rupture are currently in evidence everywhere around the globe.

As Thomas Scheff and Suzanne Retzinger illustrate in *Emotions and Violence*, considerable research suggests that when humans become disconnected from vital relationships and nurturing social milieus,

then they become ill, violent, or even malevolent. Humans unfold in relationship and reach their full potential when linked to others through care and respect. When these links are severed, by experiences of abuse and trauma, then amorality and a reduction of all living beings to the status of things or objects is never far away.

Unresolved trauma leads to feelings of disconnection. Disconnection leads to feelings of shame, anger, and defectiveness. Social withdrawal, depression, self-anesthetization, mental illness, and violence are the consequences of feeling defective and, therefore, unworthy of being loved and connected.

It is essential that we become trauma-savvy and realize that many forms of mental illness, along with long-standing social problems, are rooted in experiences of trauma that have not been worked through with help from caring and supportive others. Understanding this involves a paradigm shift. We can no longer afford to seek quick fixes, biochemical solutions, or short-sighted legislation when trying to address social ills that emerge out of experiences of first being victimized and then being misunderstood, ignored, or marginalized by the extended community.

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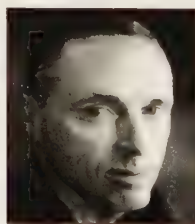
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Avoiding Cultural Seduction in General Chapters

Gerald A. Arbuckle, S.M., Ph.D.

Not every spirit is to be trusted, but test the spirits to see whether they are from God.

(1 John 4:1)

Cultures subtly condition how we feel, think, and act. Every organization has a culture of its own, but its structures and guiding philosophy will mirror in significant ways the wider national, even global, cultural trends—both the dysfunctional and the positive. This article aims to explain this statement by illustrating how it applies to general chapters of religious congregations, although the analysis is applicable to any kind of ecclesial or congregational gathering.

General chapters, having supreme authority in accordance with their constitutions, are crucial events in the life of a congregation. Their task is to assess the weaknesses and strengths of the congregation, set policies for future development, and choose leaders with the qualities needed to implement what has been decided. They are to be signs of unity in charity, and moments of grace and of action of the Holy Spirit. They should be joyful, paschal, and ecclesial experiences, giving an example to the whole institute of collaborative faith discernment in decision making.

Some chapters successfully fulfill this task. Others do not. When a chapter fails at this task, participants may leave confused, angry, frustrated, and cynical about any further involvement in the congregation at this level. A chapter commonly fails because the group refuses to keep asking the difficult question, What is sinful and unredeemed in the chapter's culture? But communal cultural discernment is impossible unless individual participants are themselves prepared to take up their role as delegates and confront in faith their own inner personal and cultural barriers to the Spirit. If they lack the skills for this, they need to prepare themselves prior to the chapter—with, if necessary, the appropriate professional assistance.

CHAPTER AS CULTURE

Chapter participants, from the moment they assemble, begin to form a particular culture. Culture is a pattern or web of meanings encased in symbols, myths, and rituals; it gives people a sense of identity and teaches them how to feel, think, and behave toward themselves and others. Myths are stories that bind a group of people together, giving them a sense of identity and purpose. Anthropologists speak of the "culture unconscious" or describe culture as a "silent language." These terms mean that symbols and myths are so much part of our inner selves that their existence and influence are apt to escape our conscious awareness. Symbols and myths are like the atmospheric jet streams that determine the course of

> **If forces that foster dysfunctionality are not unearthed and confronted in faith, they will prevent the chapter from achieving its task**

the weather—invisible but powerfully influential and controlling. For most of our lives, we are rarely aware of the degree to which culture shapes our thoughts, emotions, and actions. People who claim to act rationally, to be motivated only by considerations such as efficiency, are guided unconsciously by rigid and pervasive myth-based traditions. At best, we are frequently manipulated by our culture; at worst, exploited. The fact is that the cultural unconscious can be grasped only through challenging analyses.

In a chapter, unconscious cultural forces negatively or positively influence the dynamics of its evolving culture. If forces that foster dysfunctionality (e.g., denial of reality, the scapegoating of participants daring to question negative forces in the chapter) are not unearthed and confronted in faith, they will prevent the chapter from achieving its task. Delegates must engage themselves in an ongoing process of inculturation. That is, they are to name and purify the symbols and myths of their developing culture that are contrary to the gospel message.

I suggest three models of chapters; in the first two, members neglect to acknowledge negative cultural forces interfering with the dynamics of chapters. In these two models, participants mirror the dysfunctional qualities of the wider secular cultures from which they come—namely, modernity and postmodernity. The third model—the paramodern chapter—describes what happens when participants deliberately seek to create in faith a culture purified of negative forces.

MODEL 1: MODERN CULTURAL CHAPTER

Order and Rationality. At the heart of the mythology of modernity is the individual self—not the group, as in premodern times. The preeminent position of the person and the belief that human progress is inexorable found support in the emergence of classical physics. Matter was thought to be the foundation of all life, and the material world was assumed to be an orderly machine consisting of elementary parts. These assumptions have deeply affected the thinking of politicians, social commentators, and secular society in general.

Rene Descartes's influence on the evolution of this mythology has also been profound in at least two ways. First, his famous axiom "I think, therefore I am" indicated that individuals must equate their identity with their rational mind. The idea of an integrated body, mind, and spirit was not considered possible or desirable. This encouraged people to overlook the need to use their bodies—their affective life—as avenues of knowing and to separate themselves from the natural environment. Living organisms were thought to be machines built from separate parts; so were cultures. The latter could be divided up and sections destroyed or sidelined without any sense of shame and guilt, because machines do not feel.

Second, given Descartes's emphasis on rationality, forms of knowledge that do not fit the norms of precise logical thinking are considered to be of no value. Hence, intuitive knowledge through symbols and myths is not considered valid because it emphasizes the role of affectivity or feelings in the development of knowledge. As poetry, metaphysics, and theology could not measure up to the need for clear and distinct ideas, they were considered unworthy of the rational person.

Patriarchy and social Darwinism were additional powerful forces in the evolution and maintenance of this culture, since it was believed that only men could undertake logical, rational, or emotionless thinking. Social Darwinism held that individuals, societies, and groups were destined by nature to compete for survival. Only the strong would continue; the weak would die. Weak individuals and societies must not be helped to survive, because this would hold back the strong from progress.

Implications for Organizations. This overview of modernity's mythology helps to explain significant qualities of organizational management, which has had a vigorous revival since the 1980s:

- Organizations must be hierarchical because that allows the most skilled to rule from the top and to control the weak beneath them.

- The role of management is to develop and maintain a culture of order and predictability based on rational thinking. Feelings have no place in management; they distract from the real work of rational thinking and planning. The aim of management is to obtain rational agreement to logically presented decisions.

- People are expected to accept rational and logical arguments. If people dare to rebel against these arguments, they are to be marginalized because they endanger the cultural imperative for order and neatness.

- The esteemed leader is one who shows no emotion, is authoritarian, and has the ability to manipulate people or power systems to serve his or her aims or that of the organization. Abilities traditionally associated with the Western stereotype of maleness—namely, aggressiveness and rationality—are exalted; qualities viewed as "female," such as intuition, nurturing, and empathic support, are thought to be signs of weakness.

In brief, modernist management orthodoxy attempts to lay down a rational order for the whole world, irrespective of local conditions and local reactions. The totalitarian strands of modernism are expressed variously, in the sovereign freedom of individuals to pursue their own interests within the limits of the law (which the powerful hierarchy ordains and controls) and in the desire of individuals and groups to eliminate any opposition in order to maintain power over others.

"Modern" Chapters. Chapters under the influence of modernity adopt orderly and logical methods of a parliamentary system. There is the neat rhythm of debate under the control of a chairperson who adheres to predetermined rules and decision making based on the logic of proposals, amendments, and majority voting. Rigid adherence to formal rules of debate as the preferred method of conducting chapters conforms to the belief that the world can and should be rationally controlled.

Participants with language, debating, and political skills excel in this gathering because they have the ability to manipulate the system in their favor. Given the cultural emphasis on rationality and order, anyone who dares to show his or her feelings or is given to "dreaming" about different ways of acting is branded as lacking personal control and the ability to think logically. The views of such individuals are discounted.

Skilled facilitation of chapters is unnecessary. In fact, facilitators are considered not just irrelevant but dangerous, as they are liable to encourage participants to express their feelings and thereby ob-

struct the orderly dynamic of the chapter. The rules of the chapter are clearly defined, and all that is needed is a chairperson to ensure that chapter members follow them.

In summary, chapters based on these assumptions of modernity are "successful" provided the surrounding world is stable and predictable. Congregations are safely led by bureaucratic thinkers who, following the predetermined rules of a chapter, comfortably shut out any information or individuals threatening to their sense of rationally controlled order. There is no role for intuitive thinkers in this model. Unless they can produce hard facts, their intuitions are considered ungrounded in reality. Deep divisions in a congregation are covered over for fear that, if acknowledged, they could lead to uncontrollable conflict. The prayer life of the chapter is prearranged, with particular reference to vocal prayers, mirroring the need for order in life and in the chapter itself. Meditative small-group reflection or faith-sharing is not encouraged, because it could bring to the surface subversive feelings and desires for radical change.

Chapters of this type are disastrous for the future of a congregation when the secular and ecclesiastical cultural environments are experiencing the turmoil of change (which is the case in contemporary times). These chapters, rather than challenging congregations to face up to their deficiencies and to the requirement to develop ministries that are creatively adapted to changing apostolic needs, reinforce a culture of denial in their congregations.

MODEL 2: POSTMODERN CULTURAL CHAPTER

In a general sense, postmodernism is to be regarded as a rejection of man, if not also a rejection of most of the cultural certainties and optimism on which life in the West has been structured over the last couple of centuries. This culture, which began to emerge visibly in the 1950s and 1960s, rejects the assumptions that reality is ordered in a way that can be laid bare by the human mind through rational and logical methods and that it is possible to build a universal culture upon a foundation of rational thought.

While the mythology of postmodernity has many positive qualities—for example, the ability to critique patriarchalism and social elitism—it also has negative features that encourage dysfunctional behavior. Postmodernity connotes an extensive cultural malaise notable for its cynicism, pragmatism, narcissism, skepticism, and relativism. Critical realist assertions about such issues as truth and ethics are considered to be without foundation; instead, there is a relativistic construction of the world through language

and storytelling. In summary, the significant elements of postmodernism are the following:

- *Depthlessness.* Depth has been replaced by multiple surfaces. There are no hidden meanings; indeed, there is nothing beneath the glittering surfaces that the culture presents. History is meaningless, just a method to give false security or identity to people and a way to obtain power over others.

- *Rejection of Myths.* Critical realist assertions about truth and ethics are considered without foundation. In their place is a relativistic construction of the world through language and narrative. This leads to a widespread breakdown of certitudes; a loss of a central, organizing myth governing society and determining a unitary standard of morality; and a decline in the belief of a unitary, coherent self.

Because the self is no longer a coherent being but instead is a creative storyteller and maker, there are as many potential selves as there are creative storytellers. There is a constant search for personal identity, but one is always aware that even when it is achieved to some degree, it ultimately remains a fiction because there is no way to prove its objective truth. The ongoing search by individuals for sustained meaning in life in the midst of a rapidly changing world can produce fragile, insecure, cynical, narcissistic, and depressed people.

- *Fragmentation.* Postmodernism presents human relations as fragmentary; it questions whether there is any longer a meaningful basis for collective agreement or collective action, as the only thing that exists is the self, but the true self is unknowable.

In brief, depthlessness and chaos (not solidity and order) and fragmentation (not unity) are the dominant metaphors of postmodern analysis. In this view, the modernist faith in rational thinking and the gridlike order of social hierarchy are without foundation. There are no longer any certitudes in life. People may think they exist, but they are deluded.

Implications for Organizations. Postmodernity, which encourages individual narcissism, is no foundation on which to build a community in which people are concerned about others. Individuals join an organization primarily for their own ends, and any commitment to serve the common good is considered a waste of time. In fact, an organization that accepts postmodern assumptions uncritically is bound to end in destructive chaos.

It is useless for leaders to appeal to history or universal values, because they do not exist. No rules are tolerated that in any way bind the individual to a sense of order. Individuals will engage in destructive behavior or form alliances with even unlikely people for as long as it serves their personal needs. It is also futile to draw people's attention to unconscious forces working in the group, because they are merely figments of the imagination. Only what one sees on the surface is real, and even that is doubtful.

Scapegoating is common in postmodern organizational cultures. This is the process of passionately searching for and eliminating evil agents believed to be causing harm to individuals and groups. The most common reason for scapegoating in an organization is the fear people have of confronting the reality of chaos and their own involvement in it. By passing the blame for their afflictions on to others, people conveniently distract themselves from having to address the causes of the chaos.

Scapegoats hold the pain and suffering for the group—pain and suffering which the group can no longer handle within its own boundaries but must project and expel from its midst. The scapegoating process can be swift and merciless; the humanity of the victim must be denied. The greater or more intense the chaos and consequent fears of the unknown, the more frequent and persistent the scapegoating. The emotions released by scapegoating make it difficult for individuals to challenge what is happening; they are themselves liable to become scapegoats. The one who speaks the truth about the scapegoat often shares his or her fate. Only very courageous or foolhardy individuals or subgroups can stand up to a powerful victim-creating process. Even then, their ability to survive as respected members of the organization is limited.

Postmodern Chapters: Case Study. The following is a case study of a general chapter in which the negative forces of postmodernity were allowed to dictate the dynamics of the process. The chapter ended with members feeling angry, depressed, and ashamed that an entire month had gone by with few positive results. Key issues relating to the future of the congregation remained unresolved.

The general administration had prepared for the chapter by engaging the entire congregation in an evaluation of many aspects of the congregation's governance system, ministries, and lifestyle. The congregational leader's report had been prepared and distributed well before the chapter was to begin. It contained a detailed overview of the weaknesses and strengths of the congregation, including a tough, realistic assessment of future membership.

The chapter opened with the formal presentation of

the leader's report, but the chapter refused to discuss it in any depth. The critical issues contained in the document (e.g., aging and the declining membership, poverty of community life) were never at any point discussed by the chapter. It was as though the report had never been written.

A frenzy of scapegoating then took place, with delegates forming unlikely alliances in their attacks on the outgoing administration. People whose views on religious life differed radically joined forces to marginalize members of the outgoing administration in the chapter proceedings. The administration had dutifully followed the mandate given it by the previous general chapter to restructure the congregation in light of declining membership, but many participants were angry that this had led to a loss of autonomy in the provinces. The witch-hunting continued throughout the chapter. At no point was any member of the administration elected to any important task during the chapter, even though that had been a custom in the past.

Originally, the plan was for the chapter to adopt a prayerful, reflective approach to decision making. Within a few days of the chapter's opening, however, this was rejected, and members returned to the modern style of chapter as described above. Some delegates complained privately about the negative behavior in the chapter, but they assumed that no one would listen to them if they spoke publicly.

Interpretation. The foregoing case study exemplifies what happens when participants of a chapter allow the chaos of postmodernity to invade deliberations. Irrational forces were released and allowed to dictate unchecked the dynamics of the chapter process. Participants became trapped in unacknowledged, culturally dysfunctional forces. Those influenced by postmodernism—apparently, the majority—ignored the destructive forces operating in the group and did not allow the facilitators to call them to acknowledge these forces.

The outgoing administration was demonized because it had taken seriously the mandate given it by the previous chapter to restructure the boundaries of provinces and even to close some. However, there had been little ownership of this mandate throughout the congregation, and this lack of acceptance surfaced bitterly at the chapter. Postmodernists at the chapter would not even have agreed with the mandate, as it assumed objective truths about the nature of religious life and the purpose of governance in congregations. Postmodernists do not accept universal truths. The general administration was an easy target to blame, and the chapter could avoid admitting to the fact that most of its members had not been converted to the mandate of the previous chapter.

An organization cannot develop and hold together if members do not agree on a common vision, mission, and values and are not converted to implement them

MODEL 3: PARAMODERN GENERAL CHAPTER

The paramodern culture model reflects evolving trends in a wide range of scientific, philosophical, and social thinking that critique, on the one hand, the excessive optimism and rationality in modern culture and, on the other, the built-in pessimism and self-destructiveness of much postmodernist thinking. Paramodernity assumes that leaders must abandon any fixation with control and stability and that one person alone cannot achieve meaning in organizational cultural turmoil. In summary, paramodern culture highlights the importance of the following points:

• Instead of a machinelike universe of modern culture, scientists understand the world in terms of relationships between living organisms that are essentially cooperative and characterized by coexistence, relational interdependence, and symbiosis. Touch one relationship, and all are affected to some degree. Leaders, therefore, need to think in terms of systems. Systems thinking recognizes that all aspects of an organizational culture are interrelated or connected in a thoroughly complex network.

• Traditionally, under the influence of modernity, our ways of thinking have been founded on linear relationships. If we add two and six, we expect to

have eight. But the insight of the new physics is that very few relationships are in fact linear; rather, they are chaotic. By "chaotic" we mean that patterns and events are apparently random but are in fact causally determined. The impact of this on management studies is considerable. Leaders must have the skills to be comfortable with the reality of chaos—that is, with uncertainty and rapid change. In modernity, leaders had to be, above all, managers aiming to achieve harmony and predictability. In paramodern organizations, leaders must have the skills—for example, the skill of intuitive thinking—to cope positively with ongoing unpredictability; proactive, not managerial, qualities are demanded in leaders.

- Participative decision-making is essential. No one person has the intuitive skill to discover patterns in chaos. It must be a collaborative or team effort. Information and viewpoints are needed from a wide diversity of sources before people can begin to interpret what is happening and what should be done. Decisions are not made without ample opportunity for brainstorming; this allows people time and space to use their intuitive intelligence to gain insights into reality, creativity, and change.

- Culture is more than rational ideas. In fact, the affective side of culture, as expressed in symbols and myths, is far more important and powerful—and unless this is addressed constantly, irrational forces will make clear thinking impossible. Emphasis is given to surfacing feelings in a safe atmosphere. A culture is primarily what a group (and therefore individuals) collectively feel about something, and unless these feelings can be named and safely managed, change will be obstructed.

- An organization cannot develop and hold together if members do not agree on a common vision, mission, and values and are not converted to implement them.

A paramodern general chapter follows the above principles. Since a chapter is to be a faith experience, participants will, at the beginning of the chapter and throughout its proceedings, seek to discover and name the unconscious cultural forces that hinder or obstruct individuals and the group from listening to the presence of the Spirit. For that reason, the chapter process is conducted in a faith atmosphere of prayer—a regular mixture of private reflection and shared faith. The process is not an easy one, but with the collaboration of all it can be done, as I have witnessed in several chapters. If private reflection and faith sharing are not accepted as integral to the chapter's journey, a chapter will escape into busy-

ness to allay the unconscious anxieties and fears of the group.

Since the task of naming the hidden obstacles to discernment is particularly difficult, a chapter will also require the presence of at least two skilled facilitators mandated to keep the chapter to this task. One facilitator is insufficient. There needs to be a second to observe what is happening within the group and to guarantee that the first facilitator is able to maintain objectivity.

The unconscious cultural forces referred to in this article are what the Pauline tradition calls "everything invisible, thrones, ruling forces, sovereignties, powers" (Col. 1:16). Walter Wink calls these forces the Powers—that is, whatever obstructs the presence of the Spirit in individuals and groups, such as past hurts, hidden jealousies, malice, rivalries, factions, and false gods (Gal. 5:20–1). Any attempt to make wise decisions and to implement them without naming these Powers and their influence at the personal and group levels is doomed to failure. They are to be named and redeemed (Acts 3:21). Unless sufficient time and space is given to this task of discernment, the Powers will seduce the chapter into dysfunctionality.

The sure test that a chapter is confronting the Powers within is when delegates are relating to one another with "love, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and self-control" (Gal. 5:22).

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Personal Responses to Sponsorship Changes

Mary Kathryn Grant, Ph.D.

Congregational leadership must cope with a myriad of challenges and changes; few have been more extensively and pervasively experienced than changes in the relationship between the congregation and its institutional ministries. The current need to evolve sponsorship models in Catholic health and educational ministries is a given. With fewer members of religious congregations available for and able to serve in a sponsoring role in institutional ministries, the leaders of these congregations have engaged in rigorous, reflective discernment of when, how, and toward what model their sponsorship must necessarily evolve. Along the way, they may face many difficult times and difficult-to-deal-with personal responses, often from those closest to them: members of their own institutes and trusted lay colleagues.

This article attempts to delineate potential responses to a change in sponsorship and suggest some of the reasons that such changes may be so painful or troublesome. I have studied sponsorship evolution for the past two decades and recently interviewed and studied more than forty individuals involved in the evolution of sponsorship in varying capacities: as leadership team members, as persons serving in newer models, and as persons responsible for the selection or preparation of laypersons and religious for

new roles. Although the portraits sketched here are stereotypical, they have been created from observed behavior and responses.

For the purposes of this study, sponsorship is defined as the canonical relationship between an incorporated ministry (education or health care) and the responsible agent (the "sponsor"), which until recently has generally been a single religious institute. The term "sponsorship" itself has no origin in canon or civil law. It was coined in the late 1960s or early 1970s to describe the relationship between religious institutes and their corporate ministries, at a time when a juggernaut of change beset these organizations both internally and externally. Civil courts were grappling with the fiduciary responsibilities of governing boards; meanwhile, the canonical halls were debating the Maida-McGrath theories concerning the interface of canon and civil law and resultant exposures.

The matter is complicated by two factors: the degree to which the self-identity of the congregation itself is tied to its institutions, and the numbers of its members who have been or are engaged in ministry there. When faced with sponsorship changes, congregations with singly-focused ministries—only education or health care, for example—often experience a deeper sense of loss and disidentification. On the

other hand, congregations with diversified ministries seem to have greater resilience to changes. Additionally, when changes impact large numbers of members with a relationship to the institutional ministries, which can range from having been born there to having been educated or having taught there, the impact of change is more far-reaching.

EVOLUTION OF SPONSORSHIP

Viewed through the lens of anthropology, the original form of sponsorship might be described as resembling a family business, wherein members of the religious institutes sponsoring the organizations served as owners, trustees, and executive leaders. As these "family businesses" became more complex, and as family members—individual women and men religious—experienced and responded to a call to more direct service ministries, newer forms of oversight were required. These developments occurred at the time that the early zeal of the post–Vatican II years began to draw on the skills, commitment, and dedication of laity. The family business, then, began to resemble a franchise, with the family setting mission, vision, standards, accountabilities, and an emphasis on continuity of spirit and culture.

More recently, the trends observed earlier—the growing complexity of the ministries themselves, fewer "family" members to serve in any capacity, and more avenues for direct ministerial service—have led to the creation of newer models of sponsorship and, in some cases, to an eventual withdrawal of sponsorship by the religious institute. As might be anticipated, changes of this magnitude elicit myriad responses, both from members of the institutes themselves and from lay colleagues who have journeyed with them, sometimes for decades. Studying the responses to these changes as they occur will be instructive for religious institutes that have yet to face the need to change or evolve.

It must be noted that these are profound changes and that they may significantly alter the self-identity of a religious institute if it has so identified with its institutional ministries. A teaching order with several schools that have had to be closed over the past fifteen years faces an organizational identity crisis that one member described as follows: "We have gone from a ministry in academy boarding schools, to coed college prep schools, to infirmaries for our older members—all within the past twenty years. I am not sure where I see my ministry today."

Navigating changes of this magnitude requires two sets of skills or sensitivities: grief work and change management. Working through the process of grieving is essential. Each individual will proceed at his or her own pace, sometimes moving forward, sometimes not moving at all. It should be remembered that the process itself is not linear. Moreover, it is cumulative, in that prior grief work not completed will most likely be reexperienced in this new series of events perceived as loss. By anticipating responses such as those outlined here, leaders may be better prepared to respond sensitively to someone at any point in the cycle.

SIX ROLES

There are at least six distinct roles that individuals may assume in the midst of these changes: the passionate pioneer, the resigned supporter, the late bloomer, the critical observer, the conscientious objector, and the puzzled and perplexed. Whereas these roles were first identified and applied to members of religious institutes, several persons have suggested that they apply equally to lay partners in the ministry. This suggestion was validated when lay trustees concurred that they could identify themselves in the various roles.

The passionate pioneers are those futurists who, looking ahead, have seen the need for change and laid careful plans for either the changed role of the religious institute or the evolution of the model of sponsorship. They sound the clarion call for change and generally lead the initiative.

Behind them are the resigned supporters. These individuals recognize and accept the inevitability of change but are not the champions. They will support the changes as they occur.

The late bloomers are those who have historically been disengaged from the ministry, either from the standpoint of valuing direct service over corporate ministries, or taking an antiinstitutional stand. Then as the changes are proposed, they begin to take a more active interest in the corporate ministry. They will often offer to serve, claiming that they had never been asked or never had a chance before.

The critical observers will be ever vigilant of the decision and all the steps along the way. These are the persons who raise questions of canonical or civil legality; in one instance, a critical observer engaged a canon lawyer friend to double-check the steps being taken by her congregation. These individuals do not necessarily oppose the change, but they are critical of how it is being executed.

On the other hand, the conscientious objectors do oppose the change. Sometimes they oppose any change. These are individuals who find changes difficult to accept, offering observations such as "If it ain't broke, don't fix it," or imploring more faith in providence: "We went through harder times than

these, and God always saw us through."

The last category was added when a major superior observed that new members of her institute who joined because of its health ministry were "puzzled and perplexed" that the institute seemed to be withdrawing from that ministry. When this observation was tested with lay trustees, there was consensus that these persons were the trustees more recently appointed. They had wholeheartedly embraced the idea of service and ministry and found the reasons for the changes difficult to understand and accept.

GRIEF WORK

When these roles are related to the various stages of grief work, one can easily see where leaders might need to be involved, supportive, or even intervening. Of course, persons in leadership experience the need to complete their own grief work, even as they lead the changes. Theirs is not an easy role to play.

The passionate pioneers have often had to suffer or experience their own loss privately and in advance of the change itself. Having done so, they may be accused of being unfeeling, callous, or insensitive to the depth of loss being incurred, which may add to their pain. Grieving privately allows these individuals to be public champions of the change. As one leader put it, "I could not stand up in front of 200 to 300 people weeping, but I did need to acknowledge that I too found the changes extremely painful."

On the other hand, the resigned supporters seem immune to the pain of the changes. Like the pioneers, their grief is often anticipatory; they see the need and prepare for it, psychologically and emotionally, out of sight of the others. And like the pioneers, they are often judged to be calloused and unfeeling, or perceived to be suffering less pain, if any at all.

The pain of the late bloomers is perhaps the most apparent, and their stage of grief most resembles that of bartering. Coming late to a desire to serve in the institutional setting, they feel passed over or excluded, which adds to their pain. They might be heard saying things like "If I had been asked to serve,

I would have," or even "Had I had a chance to serve, things might be different." Compounding their sense of impending loss is the pain of never having had a role in the family business.

Critical observers assuage their pain by continually challenging the processes, the timing, and various aspects of the evolution. They often "remember when" and talk about how "So and So did it." Their loss is less observable but nonetheless real; it is hidden under the wraps of criticism.

Needing the most attention are the conscientious objectors, who see no reason to change and invoke trust in providence or the faith of the founders to stand in opposition to movement. When they elicit support from the ranks of the institute and the laity, they can be formidable opponents to any change.

At a critical time in the history and evolution of both institutional ministries and religious life, when major changes in both are converging, it is imperative to engage in both theological reflection and anthropological observation. Believing works of mercy to be central to the mission of the church, and working for the future viability and vitality of the structures and roles established for that purpose, demands not only a little faith but also a critical imagination that can see new ways of realizing the kingdom in our day.

RECOMMENDED READING

Catholic Health Association. "Sponsorship" (special section). *Health Progress*, July–August 2001.

Grant, M., and P. Vandenberg. *After We're Gone: Creating Sustainable Sponsorship.* Ministry Development Resources, 1999.

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Goodbye to T.J.

James Torrens, S.J.

*"He gave them all his attention,
expecting something."* (Acts, 3:5)

He insists on a word in private,
the smile saying he has my confidence.

He pulls up his shirt upon a hernia,
pleading he can't pay the medicine.

He once dogged me from place to place.
Other beseechers took a no; not him.

Says his wife is without bus fare
to get back home over the mountains.

Or he just needs a toothbrush and paste,
so my wallet lets out a bill.

He appears at the end of mass
as if all along he's been there.

Elated with his recovery program,
he needs to rent a clean blanket.

"Here's a wire scorpion I made."
It's a gift, he says, inviting mine.

Now he's inlaying a little chest.
I can hardly wait, Ramírez.

As I write, it is garbage-pickup day in our middle-class neighborhood of Tijuana, Mexico, along the Pacific Ocean. Containers of all types have been set out along the street, bulging with black plastic bags and overflowing with loose rubbish. Glass and paper are, in theory, to be kept separate; in practice, that is a pure fiction. Hours before any garbage trucks arrive, people are picking through the waste. Last night we put out a small wooden cabinet; it was gone this morning.

Yesterday, driving across the border into San Diego early, I got a contrasting vision of "Spic and Span City." In the neighborhood I was visiting, identical blue bins were lined up all along the street—the same color blue that one sees on the sailboats in the marina. And no random discards on the sidewalk beside them, please.

What is behind this compulsive neatness, in certain quarters of the United States, that seems more properly Swiss? It springs, to be sure, from a strong sense of civic responsibility. Carried to these lengths, however, isn't this concern with being shipshape an offshoot of the expensive life, everyone keeping up to the mark of a spotless exterior? Jesus had some warning words about excess attention to the outside of the cup.

And what is behind the messiness of the Mexican side? You realize quickly here that orderliness is not

natural; it has to be inculcated. It depends on nagging parents, the homilies of the schoolteacher and some local version of the Sierra Club. Wherever streets and sidewalks remain unpaved or in disrepair, and empty lots are treated as dumps, it is hard to get the spirit. Beyond that, the readiness to toss away soda cans, plastic bags, and corncobs proceeds, pretty clearly, from a kind of desperation about social conditions. Keep the home clean; the eyesores outside are beyond our control. This skepticism can be changed, is slowly changing; but much has still to happen.

The most uncleanly spot I know in Tijuana is the state penitentiary, called *El Pueblito* (Little Town). Built for two thousand, it houses perhaps triple that number. Public expenditure is hopelessly low for the feeding and health care of such a multitude; it can't even provide sufficient bunks. You enter *El Pueblito* amid the clamor of the *mandaderos*—the messengers, or porters, offering to guide you and, of course, expecting a tip (despite the sign saying "No tips"). It is a Dickensian scene, reminiscent of Newgate debtors' prison, as pictured in *Little Dorrit*. Despite these horrors, I have to ask myself whether this is any more dehumanizing that the U.S. penal system, with its electronic lockdowns and emphasis on total control.

In *El Pueblito*, my friend Ramírez helped me discover that deprivation can produce some remarkable survival tactics. The insistence, not to say the ubiquity, of those living by their wits, like Ramírez, is a challenge to American thrift and budgeting and to our sense of possession, or at least to mine.

As a volunteer chaplain among those in so much need, legal help not the least of their needs, something else has struck me forcibly: the workings of grace and evidence of holiness. In privileged moments, such as in Confession, I have found that many people in such circumstances are full of painful admissions—heartlessness to their families, neglect of God—obviously feeling shame and contrition and yearning to walk some different path. You say to yourself, as a priest, "This is what I am for. This is what God's providence got me here for." The exclamation of Jesus comes right away to mind: "I thank you, Father, for having hidden this from the learned and the worldly wise and having revealed it to the simple" (Matt. 11:25–6). Many who are regulars at the prison chapel show such a genuine goodness and closeness to God that any chaplain would be happy to match it.

I have passed my three years in Tijuana working mostly as a Jesuit schoolteacher. Prep-school and university students are people of greater privilege, so it is often harder to awaken their hunger—the hunger for reading and learning, to begin with, but especially the hunger for God. So I can see why Saint Ignatius pressed the early Jesuits toward catechizing and visiting the sick and imprisoned—but I can also see why he came to commit the Society of Jesus so heavily to the classroom. A school offers some a golden opportunity to work more in depth, to form positive habits, to contribute in an enduring way at a formative age.

Schoolroom formation does not always spring from the syllabus. This past semester three of us Jesuits taught a class entitled "Fundamentalism and Freedom," calculated to awaken some reflections after September 11. Among the early class assignments, we had an outbreak of plagiarism. Addressing it— spotting, proving, and penalizing it, plus explaining why—gave us some very tense moments. But we agreed afterward that this was probably the most important moment in the course.

The past few years have dipped me into a very different culture than that of the United States, with a distinctive bureaucracy, other social expectations and timing, an alternate cuisine, an idiom with surprise turns of thought. In my early days at our school, I discovered that everybody kisses when they meet at the start of the day. You know right away that you are somewhere different!

I am being transferred now to Los Angeles, California. I leave Tijuana with an experience of some great personal warmth and thoughtfulness. My hosts, without even intending it, have conveyed their sense of "the one thing necessary" in human relations. I leave also with respect for a deep-rooted Catholic faith. The religious environment may be abuzz with Evangelicals and, in the Catholic quarters, still pre–Vatican II in many ways, yet all these *Guadalupanos* have a genuine hold on the basics. I know that in Los Angeles I will not lose touch with them. They have moved there, to the second-biggest Mexican city, before me.

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Critical Issues for Communities of Faith

Roman Paur, O.S.B., Ph.D.

The treasury of religious traditions is rich with the wisdom of enduring values and spiritual yearning. Believers embrace traditions that guide relational well-being and anchor hope as they struggle with human weakness and divine assurance. Although differences among and within systems of belief are vast, all affirm integrity; look out for those who are disadvantaged in any way, especially the very young and the very old; believe in the grace of intervention; and rely on their faith communities for safety and salvation. Those who are entrusted by the faithful with leadership are privileged to serve as models of what belief means, through doubt and hope and through failure and success.

When individuals of any community fail in their integrity, everyone is a victim, and everyone suffers. Nowhere is this more evident than when clergy and religious compromise leadership and violate their trust through sexual misconduct.

It is not true that the rules have changed. Such behavior—by no means only a recent phenomenon, and which continues to be exposed—has never been right. Our critical challenge is to do thoughtfully everything we can to prevent any action that violates the integrity of another and to face squarely the appropriate demands of healing because of the past.

This enormous challenge is appropriately met not in secrecy and isolation but in close cooperation among the professions—medicine, psychology, law and religion—and in listening carefully to those who have been violated sexually through the misuse of power and trust. The issues identified below provide a point of view about the work we must face together.

ECCLESIAL CULTURE OF ABUSE

The fundamental challenge of religious leaders across faith systems is to examine how abuse of power through the sexual misconduct of clerics is reinforced by their interpretive documents and traditions. Such an examination is formidable because it goes to the core of structural and institutional identity as evolved over time, claims on originating sources, understanding of ordained and lay leadership, and mandates of mission and purpose. Rigid truth imperatives impede understanding about theological positions on matters related to human sexuality—such as, for example gender equity and the role of women within faith traditions, sexual identity, sexual preference and practice in relational intimacy, requirements and choices of sexual expression in clerical leadership, and the psychology of sexualized power in faith communities. The idea of such conversations, however, is met with suspicion because of the perception that the invested leaders, who position themselves often through closed and secret procedures of appointment, are the very ones guarding these sensitive doctrines and practices.

ENTITLEMENT

The consequences of entitlement within the leadership of faith traditions and on the faithful them-

selves are pervasive and profound. Entitlement seems to be endemic to the structures of religion and to the psychology of believers. By definition, entitlement is appropriating privileges of position for personal advantage at the expense of others. It can shield leadership from accountability, intimidate the faithful into compliance, and put vulnerable people in harm's way. The model of church as "pilgrim journey and listening community," in which each person is equally accountable to everyone, greatly reduces the likelihood of the abuse of privileged position.

VOX POPULI

It is creedal that the leaders of faith traditions listen to the voice of the people, the wisdom of the faithful, in an attitude of equality, learning, and prayer. Patronizing and condescending administrative posturing within any ecclesiastical tradition, regardless of its structure and understanding of the role of ordained leadership, not only compromises the origins of belief but also blurs positions of power with personal ambition. It is the *sensus fidelium* that instructs and guides the service of leadership authority, measured first by relational respect and gender equity in every detail of service to humanity. Leadership of faith traditions at all levels, ordained and lay, is legitimately expressed only on the foundation of human respect. Regular listening forums within faith communities can generate a culture of disentitled humility in which leadership trust is earned and monitored.

POWER OF PERCEPTION AND POSITION

Clergy and religious frequently, if not typically, are quite unaware of their relational power, and often do not appreciate how they are perceived by the faithful within their congregations or, for that matter, by people in general. They can express genuine surprise about these things and may even consider themselves powerless and ineffective toward achieving their pastoral goals. Such lack of awareness can jeopardize the relational integrity of a priest—for example, when one minimizes appropriate differences because of wanting to be perceived as "just another guy," or when one crosses lines of professional propriety because of indifference or through the distortions of transference and countertransference. Power is often more a matter of how clergy are perceived by others than how they perceive themselves. In any case, it is imperative that clergy be clear about who they are in their various roles and about the relational requirements those roles impose on them. Power derived from the authority of pastoral appointment is rooted

in the community of the faithful and in the service of their safety, freedom, and growth.

INFORMATION DISCLOSURE

Prevention requires offender disclosure. Victims demand justice. Faith sources propound truth. Violators and criminals need due process. Secrecy itself perpetuates offending behavior, because there is no apparent external accountability to the faithful when personal internal controls fail. The collusion of autonomous leadership that puts the public image and other vested interests of the institution above the safety and well-being of vulnerable people belies the very essence of religion as salvation. The "I know best" mentality of leadership that protects its own at the expense of all else is not just a matter of bad judgment but also a clear indication of a critically flawed understanding of both ministry and power. Furthermore, leadership that manages sexual abuse by distancing itself from offenders fails to acknowledge its own contribution to the abusive culture that is likely embedded in the religious tradition.

GENDER EQUITY

At the very least, abuse is about individuals who are vulnerable in how they use power and how they accede to persuasion. At another level, abuse is about attitudes that permeate religious culture. Abuse does not just happen. It points in the direction of role expectations that are deeply ingrained and frequently tied to sacred sources that theologically shape religious institutional identities and practices. Even when unwitting, such practices perpetuate gender stereotyping that is subjugating and demeaning of women while garnering the leadership of men. Communities of faith (as well as society at large) must take responsibility for the symbols and language of leadership, which can be profoundly condescending toward women, who may be handicapped by a spirituality or by habits of dependence that make them especially vulnerable to being abused.

SEMINARY SCREENING AND FORMATION

Seminaries are in urgent need of sound human sexuality courses that are integrated with the ongoing spiritual development of seminarians. The substance of these programs ought to include basic current information on human sexuality from a psychosocial and developmental perspective, addressing such fundamental issues as personal development and self-identity, sexual needs and lifestyles, relational health, the spirituality of sexuality, and

caring for the caregiver. Essential to balanced development programs for seminarians is time for personal conversation, learning, and integration in an environment conducive to reflection and wholesome social exchange with both women and men. Although there are clear early-warning signs of obsessive and predatory behaviors, many inappropriate sexual contacts can be circumstantially based and may not be identifiable through testing procedures or otherwise anticipated. In addition to observation and discussion, vocation discernment must include a responsible background investigation and a sexual history.

VICTIMS AND SUPPORT RESOURCES

Victims of sexual misconduct by clergy and religious can experience severe and prolonged consequences, not only because of the breach of relational trust but also because of the subsequent inappropriate official response and lack of adequate follow-up for personal and professional care. As a result, victims are often marginalized in their communities of faith and made to feel that the original behavior and subsequent disruption in the community following disclosure are their fault. Appropriate attention to the well-being of victims and their families is crucial to the health of individuals and communities. The first requirement of justice is that responsible authorities listen to victims and respond with openness and compassion.

RELATIONAL RESPECT AND BOUNDARIES

Apart from the development of policies, some of the top leaders in faith traditions are quite reluctant to take proactive measures to minimize power abuse within their organizational structures. Such action, they would say, could be seen as attracting unwarranted public attention in a way that distorts the overall picture by casting unfair suspicion on all clergy in greater or lesser positions of power, thus putting the leadership even more unfairly on the defensive. Informed awareness of faith leaders and congregations alerts the faithful both to the possibility of individual human failure, regardless of one's office or responsibilities, and to procedures for minimizing any likelihood of institutional neglect.

HUMAN SEXUAL AWARENESS

Understanding and integrating a healthy human sexuality, for both the clergy and the faithful, are core dimensions of the prevention of sexual misconduct. What is a healthy sexuality, and what are the elements of a balanced theology of human sexuality? What is a healthy spirituality of sexuality, and how is it expressed in choices within marriage, friendships, and celibacy? How have theologies contributed to unhealthy attitudes about sexuality that increase vulnerability to being both abusive and abused? How do unhealthy attitudes about sexuality that are rooted with religious traditions contribute to abusive behavior? What is a wholesome understanding of sexual preference? How can religious traditions affirm minority sexual identities in addition to heterosexuality?

CONGREGATIONAL EDUCATION

Faith communities can deal responsibly with whatever life dishes out. They must not be shielded from any information, especially the kind that can put them in harm's way. A healthy community can deal responsibly with known individuals who could otherwise endanger the safety of others, but such a community is highly vulnerable to abuse when real dangers are concealed for any reason. The authority of leadership rests with the faith community in a relationship of trust, openness, and disclosure. Congregations require ongoing education, specific awareness, clear and explicit guidelines, and appropriate vigilance to ensure a process of prudent alertness and accountability that comes from within and that holds everyone equally responsible for the values of relational respect.

EMPIRICAL RESEARCH

A good deal of data is emerging about clergy sexual misconduct, even though access to this information is often made unnecessarily difficult. The behaviors and the conditions appear to be quite similar across religious traditions and within the Judeo-Christian experience. Sexual misconduct within the leadership of religious traditions is a failure that is long-standing, pervasive, compromising of cherished beliefs, destructive of faith systems, and devastating to people. What is urgently needed is a thoughtful and systematic examination of offender, victim, and response data in order to understand especially what it is that is common within and among the traditions to aid prevention.
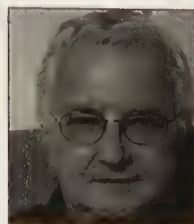
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Essentials of True Forgiveness

Reverend Joseph Diele, D.Min.

A number of years ago, I was on sabbatical, and I was visiting the Taize Community in France. The Taize Community is an ecumenical monastic community whose gift to the world is to live a parable of reconciliation. I was struck by a sign that hung on the outside of the chapel: "All who enter here be reconciled: husbands and wives, Christians and fellow Christians, those who believe and those who cannot believe." Imagine a world in which we worked hard at reconciliation. The dream, the vision, the possibility of reconciliation is one of the great signs of God. To live with the possibility of reconciliation is to live with hope. In some ways, it is surely hope that our age lacks. Every rift, every dissolving of relationships, every pain, anger, and violent act imposed on another drains each of us of hope. In Dante's *Divine Comedy* we are reminded of the sign at the entrance to hell: "All hope abandon, ye who enter here." We have become a people comfortable with the hopelessness and the fears that go with refusing to forgive and be reconciled.

I have spent my entire ministry—twenty-two years, both as a seminarian and as a priest—ministering in the inner city of Brooklyn. For me, the inner city is a microcosm of the world at large. Day in and day out, I have heard and seen violence: gunshots; the screaming of abused children, wives, and girlfriends; the

fighting among children in the local schoolyard, whether threatening one another or refusing to talk to one another. The rift in human relationships becomes a stalemate, a hopeless encounter with death on so many levels of human interaction. There is a drive in us, a lust for revenge—a feeling that we must get back at the ones who have harmed us or our families or friends. The lust for revenge is surely captured by news reporters as they describe the case of someone sentenced to receive capital punishment. Family members of the victims will often say they want to watch the criminal suffer. After the execution has taken place, the families of victims are still angry and frustrated because in their opinion, the criminal has not suffered enough. It seems to me that if we are unwilling to forgive, no amount of suffering that can be inflicted on the one who has wronged us seems to be enough. Each day I have seen this version of "justice" played out on the street in front of my rectory. This lust for vengeance is seen over and again among the survivors of slavery, the Holocaust, war camps, refugee camps, drug deals gone bad, schoolyard fights, and divorces. Forgiveness and the willingness to let go of old hurts, on the other hand, can break the cycle of hatred, violence, and pain. Without forgiveness or a vehicle to forgive, there exists an ongoing, never-ending cycle that no one has the power to get

out of or be healed in. Hopelessness comes from the inability to have options, and it seems to me that hate, violence, and the need to take revenge only build more walls of despair.

STUCK IN REFUSAL

In my role as a priest, I have had to be a confessor or a spiritual director for many people who were trapped by a refusal to forgive. Being a trained counselor has helped me to confront the issues that my people have placed before me. All Christians struggle with Jesus' command to love one another. Jesus entreats us to forgive not simply seven times but seventy times seven. The call to forgive is the call to let go of the past, to make sure that we are not going to retaliate, and to live the peace of God. For some of us, to forgive is so difficult that we want to say only God can forgive. Yet we are made in God's image and likeness, so I would dare to say that we have the soul power to be as good as God.

ALL LIFE IS PROCESS

Everything that happens to us is a process; all creation is based on the principle of process. Everything takes its time to do or be what it is to do or be. The child takes nine months to grow and form in the womb before he or she can survive outside the womb. It takes time for a tree to grow, a mountain to be formed, and a stream to carve its way through a forest. It takes time to prepare a meal and grow in love with our friends and spouses. Everything has its time; time is built into all the experiences of life. But when it comes to forgiving, we seem to think that we can do it on the spot. We even go so far as to think that everything should be okay and that we will be ready to be reconciled with the enemy. All too often, we find that although we may have had the best intentions about forgiving someone, it doesn't really seem to work out in the end. Although we may say, "I forgive you. It is all behind us," we discover in actuality that we have engaged in wishful thinking. Usually, the reality is that we have simply put a lot of stuff under the rug; then we find ourselves in the midst of another argument, bringing it all out in all its rawness. We go away from those encounters feeling worse about ourselves, guilty that we are not so good at living the Christian life, less hopeful that forgiveness is a possibility. Like all other human experiences, forgiveness is a process. It takes time to really forgive. Forgiveness, it seems to me, is not simply a "done deal" because we want it to be; we must truly work on entering into the process of forgiveness.

One way of seeing forgiveness as a process is to consider the idea of taking a journey. Every journey has a destination—an attainable endpoint. Forgiveness is our goal, and reconciliation is the fruit of that goal, yet the journey to forgiveness is just as important and essential as the destination and its fruit. Saint Catherine of Siena said, "All the way to heaven is heaven." We hear that statement and are sometimes shocked by it, wondering if she was not mistaken—especially when we are going through hard times and finding ourselves in difficult situations. Yet the way to heaven is important, and we cannot underestimate the journey. The journey to the destination is as important as the destination. Jesus says, "I am the way." Jesus is the way to Jesus. Jesus is the way to heaven, the fullness of God. The way to heaven is as important as the fullness of divine life that we all seek. If this understanding of journeys and their destinations is true, then we can look at forgiveness in the same way. The process of forgiveness is itself essential for forgiving. One cannot and usually does not forgive without going through the process that leads to forgiving.

FOUR-STEP JOURNEY

The following four steps may be helpful in bringing forgiveness and the fruit of reconciliation to a rift in your own life or the lives of those you serve.

- Truly acknowledge the anger you may feel toward the other person.
- Ask God to pay attention to your enemy's needs.
- Begin to pray for yourself and the terrible hurt you feel because of what this person has done to you.
- Reach out for reconciliation, face-to-face and from a distance.

These rather simple steps may take years to implement, yet they are all part of the road that leads to reconciliation. In using this process, it is important to respect the time element and to respect all that a process implies.

In step one, we are attempting to truly acknowledge and admit to ourselves what anger or hatred we are holding against the other. We must be honest with ourselves about all that we are feeling. When we are willing to admit to ourselves the full extent of our anger at the enemy, placing it before the eyes of our hearts, we may even heal. The idea is to not push away our anger or worse yet, make believe it is not there because we are "good" Christians or because admitting to the anger would make us feel guilty. The fact is that there are people who do hurt us, who do abuse us and make us feel less than human, and in fact we do hate them. It is important that we be

aware of our hatred. It is important that we not try to take a shortcut to forgiveness; in my experience, that only leads to passive-aggressive or self-destructive behavior. We must be willing to face the truth about our enemies: we don't like them, we hate them, and we may even wish them evil.

Most of us are polite and would never want to say we hate someone. But no amount of flowery language or spiritualizing of that feeling will make it disappear; it will only put it under the rug or in the closet until we get the first chance to bring it up. This stage of the process is the most difficult, and it is the stage that most people bypass as they attempt to forgive. The problem with forgiving and not acknowledging the fact that we are really still holding hatred in our hearts is that forgiveness can never happen. We become disappointed in ourselves and then grow guilty, feeling that forgiveness is an impossible situation for humans. The fact is that we cannot heal until we truly admit our anger and hatred. If we are faithful to the process, this stage may take a day, or it could take ten years. Our honesty on the road to forgiveness is already an aspect of forgiveness.

We need to hold our enemy in anger as long as it takes to move to the next stage of forgiveness. If we are honest about our anger, we will do our enemy no harm. I have discovered that people will not even gossip about their enemy if they are really working on this path of forgiveness. Only after you have exhausted all your feelings of anger and rage in a journal or with a therapist, friend, or spiritual director will you be ready to move on to the next step, in which you are asked to utter a prayer for the enemy of your heart.

PRAY FOR ENEMY

Ask God to pay attention to your enemy's needs. Another way would be to simply ask that the enemy receive God's Spirit. Notice that the prayer we utter is not about changing the other or us or even the situation that exists between us. The prayer ever so slowly gets us to let go of the controls we seek in making the situation right. The other thing that happens as a result of the prayer is that we are now praying for the enemy and not wishing evil. This period may also go on for a long time. Listen closely to yourself as you pray for the enemy, and validate your prayer with a trusted companion. It is necessary for us to be gentle with ourselves in all these stages of transformation.

PRAY FOR SELF

Our enemies hurt us; they take away our dignity and self-respect, and sometimes even steal parts of our lives. If we have an enemy, it means we are hurt. It is our own woundedness that makes us want to strike back, to attack, to seek revenge for our pain. In this step, we begin to pray for ourselves and the terrible hurt that the enemy has inflicted upon us. In the process of forgiveness, we move out of our past. If we live in the past, if we hold on to our hurts and our pain, we can never fully forgive or heal. Refusing to forgive is like removing a scab each time it forms: the wound never heals enough to go away.

We live in a culture that promotes woundedness. There is a kind of glory in being a victim. If we are always victims, we are never survivors, and thus we never heal. Day in and day out, on afternoon talk shows, people over and again remove the scabs they bear, and the cycle of hopelessness continues. If we are going to be healthy human beings, we cannot glory in being victims; we must do the work of being healthy, whole, and holy. It is the role of the church to help people make the transition from being victims into being survivors and healers.

Slowly, honestly, and with a companion, we need to pray for inner healing. We need to look at our pain and see what it has done to us. We must ask ourselves how this pain has hurt us and continues to hurt us. Then we need to ask ourselves if we need this wound. Sometimes we have so identified with our wounds that we would have nothing to talk about or mope over without them. In some strange way, we feel that if we gave up our wounds, we might have nothing to live for. Are we ready and willing to heal and truly put past hurts behind us? When we have been able to answer these questions in an open and honest way with a companion, then and only then are we ready to move on to the fourth stage of forgiveness, which is reconciliation.

RECONCILIATION

Reconciliation is a divine gift. One can say that God is reconciliation just as one can say that God is mercy and love. All these words describe the God we believe in, who has been revealed to us through the Judeo-Christian scriptures. It seems that only God can bring enemies together at the same table. Only God can cause us to seek out the other whom we have hated and who has hurt us, so that we might seek the way of peace together.

In order to take the step of reconciliation, it is first necessary to take the other steps on the road of forgiveness. The entire road of forgiveness is the very foundation on which any healthy reconciliation must be built. The gift of reconciliation may be years in coming; it takes time for anything worthwhile and beautiful to grow.

Reconciliation may take place in a few different ways. One way is through mutual sharing and caring. The resentment is gone. The individuals can be reunited, "refriended"; one can sit down as an equal with the other, share a meal or a cup of coffee, have a conversation. There is no longer any need to hold on to the hate or the hurt. One is free to be in the presence of the other simply as a fellow pilgrim.

The other form of reconciliation is one that must take place from a distance. Often one cannot be reunited with the enemy; abuse or battering was involved, or the person may now live in a foreign country, or may be so totally out of one's life that his or her whereabouts are unknown, or may even be dead. In some cases, it would be important to stay away from the enemy because it would be too dangerous to be in that person's presence or because being with that person would reopen the wound or make one feel belittled.

This true story from Tibet has helped me to understand a level of forgiveness that is rather profound: When the Chinese were first attacking Tibet, they went to village after village, drafting the young men into Chinese military service, killing and abusing woman and children, murdering the elderly, and attacking all the monastics. Monastery after monastery was destroyed, and the monks and nuns were put to death. It happened that as the troops climbed the mountains, village after village would evacuate, knowing why the troops were coming. As the troops with their notorious general came close to a certain village, everyone ran except one old monk, who sat himself on a tree stump. The general, arriving and seeing that everyone had fled, was amused at his own power over these simple village people. He came upon the monk sitting on his tree stump, and with anger and fury he yelled at the old man. "So you alone have stayed. Are you not scared of me? Do you not realize that I have the power to thrust you through with this sword?"

The old man looked directly into the general's eyes and said, "And do you not realize that I can stay here and let you do it?" The old monk was free. He held no wounds. He was able to see the general for what he was, and held no grudge or desire for revenge.

I almost think that reconciliation takes a lifetime of coming to an awareness of who we are and how we have been wounded. Another example of reconciliation of one who was not going to sit down with the enemy and have a cup of coffee, from our own Christian tradition, was Maximilian Kolbe. When he was in an underground bunker, being starved to death with his companion prisoners, he would encourage them to pray and even to sing. Stories are told that when the prison guards came to check if he was dead yet, they would tell him, "Do not look at us." He was so alive; his eyes must have pierced their hearts. He too held no animosity, no hatred; he had forgiven his enemies.

Working on our own heart and praying through our own hurts are necessary if we are going to forgive. There is the great story of the Trappist monks from Algeria who refused to go back to the safety of Europe, knowing that their lives could be taken by extremists at any time. Brother Christian, the abbot of the community, left us a legacy of his reconciled heart. He wrote in his journal that he wanted his assassin to know that he had forgiven him, and he went on to say that he knew they would meet in heaven, both as "happy thieves." Brother Christian had worked hard to come to the point at which he could forgive the one who would cut his throat. He knew there would be no sitting down to have table fellowship here, but he also knew that they would both share in the feast of God's reign.

Reconciliation has taken place when there is no blow to our emotions, when no suffering afflicts our heart any more. We are reconciled when the enemy has no more power over us. The experience of reconciliation always takes place in our hearts, and it need not depend on our literally sitting and conversing with the enemy. Reconciliation means that I no longer own the hurt inflicted on me, and I will therefore not hold it against the other in any way.

Unfortunately, most people go from being hurt straight into reconciliation, without ever going through a process of forgiveness. The result of not working through a process is that we never really forgive anyone, and we never really heal from all those who have hurt us. Too often what looks like forgiveness on the outside covers resentment, anger, and a great deal of pain on the inside. If we are holding on to guilt about our feelings of anger or hatred, we may find ourselves in a place where there can be neither real forgiveness nor any escape from our pain. Guilt, like revenge, goes around in circles and leads us to a hopeless place. If we begin at the beginning and dare to take the process of forgiveness seriously, we can actually forgive, daring to be as good as God.
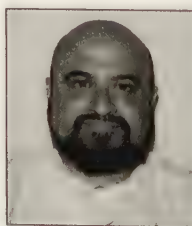
Father Joseph Diele, D.Min., pastor of Saint Clement Pope Church in Jamaica, New York, belongs to the Jesus Caritas Fraternity of priests, who embrace the spirituality of Charles de Foucald.

Achieving Reconciliation

Gill Straker, Ph.D., Jenny Rockel, M.A., and Tony Robinson, Ph.D.

This article was written before September 11, 2001—a date that has changed world history dramatically. Its content, however, addresses issues of forgiveness and reconciliation in contexts of political and institutional violence. Although the issues pertaining to the "war on terrorism" are still not clear, we hope that readers will find this article to have current relevance.

War forces individuals to take sides, and political neutrality is, in many senses, a myth. Taking sides in a war, even a just war, inevitably raises moral and ethical dilemmas. These dilemmas later complicate issues of forgiveness and reconciliation when the time of accounting and the postwar assessment of damage and injury begin.

However, wars are not the only situations that complicate issues of forgiveness and reconciliation because of the ethical dilemmas they raise. Whenever an institution, political party, or organization to which one belongs inflicts harm on another, one is challenged. One may believe the infliction of harm to be just or unjust, but one cannot ignore it—nor can one pretend to be neutral, for to claim neutrality is to position oneself in a particular way.

This article presents Dr. Straker's personal exploration of dilemmas pertaining to reconciliation and forgiveness in the complex moral circumstances of being a white South African in the apartheid years, albeit one who was actively involved in the anti-apartheid struggle. It is hoped that readers will be inspired to engage in a similar exploration of circumstances that create dilemmas in their own lives. For example, one might ponder what it means to be Christian in a church that has serious problems with child sexual abuse.

It is in regard to these latter issues that the expertise of three of the authors pertains. In drawing analogies between September 11 and its aftermath, the South African situation, and sexual abuse in the church, we are not suggesting that these situations are equivalent; clearly, this is not the case. However, being white in South Africa raised the issue of collective responsibility for harm, just as being Catholic or American or Afghani raises similar issues that, while collective in origin, require a personal response. It is a central premise of this article that by our association with institutions and/or societies that harm others, we inevitably find within ourselves the positions of victim, perpetrator, and/or bystander/beneficiary. It is not only the other who occupies these; it is also oneself. (There are few circumstances in which it is possible to be truly a bystander. The position of beneficiary is held to be the most neutral position open to one in most circumstances of oppression.)

Returning, however, to the focus of this article—reconciliation and forgiveness in South Africa—it is

necessary to set the scene. This will involve making a distinction between reconciliation and forgiveness, as well as discussing the landscape of inner oppression.

RECONCILIATION OR FORGIVENESS?

The term *reconciliation,* as we are using it, can most succinctly be defined as the process whereby one is able to let go a wrong done, having acknowledged its meaning and impact on one's life, and to move beyond a disabling preoccupation with the traumatic experience. One may or may not be willing or able to rebuild the relationship damaged by the transgression, but one may be reconciled—insofar as this is possible—to the facts and significance of what has happened.

Reconciliation is greatly assisted by recognition—by society in some symbolic form, or by the perpetrator—of the wrong done. When this is not available, a conscious choice to dissociate from the unassimilable realities of the event may be a valuable and even necessary skill.

Forgiveness is the term reserved in this article for those situations in which it is possible to risk the openness and vulnerability required to work through the meaning of the transgression, rather than work around it. Forgiveness offers the possibility of growth for everyone involved, but it asks for a willingness to enter into a relationship, to both give and receive at an emotional level so that understanding may deepen. In this model, forgiveness cannot be demanded or even expected. It is a gift, not a right.

If neither reconciliation nor forgiveness is possible—and the power dynamics that surround the transgression may determine the outcome—what faces victims (and perhaps perpetrators too) is a complex form of mourning that Freud called melancholia, or the feeling that "life can never be the same again." In this circumstance, it is not only that life cannot be the same again in terms of some restoration of past meaning; life also becomes stuck at the point of trauma and loss. That which is lost cannot become part of the person, allowing them to move on, but the loss and the moment of trauma become mummified and, hence, artificially preserved as a living deadness, entombed within an eternal moment in the present. Those in New York and Afghanistan, whose lives have been changed irrevocably, face the possibility of such mourning if reconciliation within becomes impossible.

INNER LANDSCAPE OF OPPRESSION

Upon thinking through the issue of inner reconciliation, it is useful to begin with the old adage that reconciliation, like charity, should begin at home but should not end there. But where is home, and with whom should one be reconciled? Perhaps it is glib to suggest that home is where the heart is and that the person one needs to be reconciled with is oneself, yet it would seem to be a prerequisite to love oneself in order to follow the biblical injunction "love the other as one loves oneself."

But what is it within oneself with which one needs to be reconciled? What is it that one has split off from, dissociated, placed outside of oneself, and needs to re-own? Who is it that one regards as the foreigner without, and who is in fact the foreigner within, and what is it that one does when one feels that one is "not oneself"? Alternatively, what is it that one does when one might be most oneself, that goes unnoticed but might be deeply injurious to the other?

These are not easy questions to answer, but their relevance confronts us every day. It is only by asking questions such as these that one may begin to confront the perpetrator and beneficiary within—those parts of oneself that might injure others or allow one to benefit at the expense of another's suffering.

It is only by coming to grips with the perpetrator and the beneficiary within that one may begin to live an ethical and principled life, as well as to ask big questions concerning political reconciliation and to confront its necessary place in one's life. Within everyone there lurks a perpetrator and a beneficiary—a fact that may be difficult to confront when doing so requires something other than paying lip service. In pursuit of reconciliation on a personal or a societal scale, acknowledgment and apology come relatively cheaply, while reparation and restitution are much more costly.

At the level of the nation or the group, the issues are particularly complex. In this terrain, conflicts concerning the positions of perpetrator and beneficiary are expressed in the debates around the hotly contested issues of collective guilt and collective responsibility. Yet why is this so?

In a cogent article on reconciliation in the Australian context, Susan Best points out that it is easy to be proud to be Australian when Australia hosts the Olympics and is profiled enthusiastically across the world. However, it is not easy to tolerate the full shame evoked by contemplating the extermination of many of that country's indigenous people.

In this regard, it would appear that Melanie Klein was correct when she described, in a 1946 article in the *International Journal of Psychosis,* the human tendency toward what she termed "splitting"—a mechanism by which all that is good is seen to belong to me or to be me, whereas all that is bad belongs to the other and is "not me." Thus, credit for

the Olympics belongs to me, but the shame of Australia's early colonial policy of *terra nullius,* the empty-land policy, does not belong to me.

From this position, a short step leads to the belief that others are bad simply because they are "not me" (or are not like me) but are "other" (e.g., foreign). Some sort of illusion in the realm of thought occurs, building on the natural tendency of humans to split good and bad, or to radically dissociate unacceptable aspects of their experience. Thinking this through a little further, might not this mechanism of splitting or dissociation be part of what informs attitudes toward minority groups, especially those who seem to bite the hand that feeds them?

Recent world events have sharpened the debate on this issue. There are indeed real dangers, but there is also an increasing xenophobia—a fear of the foreign, a fear of the other—which frequently leads to a desire to forcibly eject the other, both from one's country and from one's mind. This desire has been expressed in relation to groups defined as minorities by race, ethnicity, class, and sexual preference, among other things. However, when this desire finds expression, especially in aggression, a strange irony pertains.

It would seem that the expression of such fear-inspired aggression inspires fear itself, and the authors wish to emphasize that this is an important psychological principle that acts to block reconciliation. Fear that is generated by one's own hostile impulses but that is experienced subjectively—not as fear of one's own aggression but as fear of the other's aggression—acts to justify a standoff in regard to reconciliation.

From this position, our judgment is often given over to others: the organization, the government, the party is relied on for protection. But what position does one come to occupy intrapsychically when this occurs? Is one a perpetrator of some sort of ill or evil toward the other in terms of how one treats the other oneself, or is one a passive beneficiary of how the government excludes others? When faced by "ungrateful" refuges, for example, does one move quickly to the position of seeing one's country and oneself as the victims, that will be persecuted or overrun by the other?

The authors do not mean to imply that the other (the foreigner) is a passive victim, for the other's behavior will be coconstructed by one's image of and behavior toward the other, and vice versa. The foreigner may also at times occupy the persecutor position and attack the host culture, and hostility may well breed hostility in a manner that generates a self-fulfilling prophecy. What, then, is the way out of this impasse, as all people within themselves have the potential to be both victim and persecutor?

DILEMMA OF BENEFICIARY

First, the constellation within oneself of the positions of victim, perpetrator, and beneficiary needs to be acknowledged and then explored in some depth, along with the emotions associated with each position. To commence such an in-depth exploration on a personal level, we will look at how white South Africans occupied these three positions in the context of apartheid, and examine the emotions these positions generated both before and after the fall of the apartheid state.

White South Africans occupied many different places on the political spectrum. Dr. Straker and similar white South Africans were those actively opposed to apartheid, who participated in resistance and opposition politics but were not part of the armed struggle per se. These individuals, throughout the apartheid years, worked in black township areas, with black activists and child soldiers, ex-detainees and torture victims, refugees and displaced persons. That is, they were actively involved in the anti-apartheid struggle.

The first point to be made is that despite this active involvement, the state of mind of these individuals—both through the apartheid years and since they ended—was contaminated by shame through association with the apartheid state, driven by guilt over not doing enough when others were giving up their lives, and shadowed by fear and terror. Terror was evoked by the knowledge that even the little that one was doing could have brought down on one the full power of the state, because in South Africa one was confronted daily with the use of power without limit or constraint. People could be detained, tortured, and/or disappear if they sufficiently displeased those in power, and the terror evoked by this possibility was actively fostered by the state. A shadow of foreboding lurked everywhere, waiting to envelop those who dared to contest the dominant ideology.

This is perhaps a difficult situation with which to empathize, especially for those who have never experienced unlimited power being exercised over them—or, to put it differently, for those who have never experienced the complete failure of what Jacques Lacan, author of *The Four Fundamental Concepts of Psychoanalysis*, calls the symbolic order (i.e., the order of culture, structured by language but including ethics and morality). Yet anyone who has ever agonized over confronting a boss, a lecturer, or a supervisor could perhaps imagine the development of a situation in which those in such positions literally had the power of life and death over their subordinates, and then imagine how this would escalate anxiety into panic, dread, and terror.

While on one level it may seem trite to place such experiences in the same category as unfettered state violence, it is necessary to find some point of identification with an experience of unequal power dynamics so as to be able to imagine those dynamics gone wild. For what we are speaking about in the extremes of racism, persecution, and oppression is simply the exaggeration of the all-too-human dynamic in which we all partake, albeit at lower levels of intensity in some societies.

To return, then, to the South African situation, and to summarize: the position of the white South African activist was one characterized by shame, guilt, and fear. For many white South Africans, shame and guilt persist, though terror has abated. There is now a space to think that is not dominated by unmitigated fear. It is from this space that one can think through the psychological positions that one occupied when in the grip of shame, disgust, and terror.

IN THE GRIP OF SHAME

Let us look first at shame, which is associated with the position of the beneficiary—the most common position occupied by a particular group of white South Africans. Gershwin Kaufmann, in *The Psychology of Shame,* says that to be taken over by shame is to feel oneself seen in a painfully diminished sense. This resonated strongly with the feeling of many white South African activists. Those who opposed apartheid, but who nevertheless chose to say and fight it rather than fleeing, lived with an ever-present sense of shame, feeling diminished not only in the eyes of others but also in their own eyes. We projected outward an image of who we would have liked to be—bigger, stronger, better in the fight against apartheid—and found ourselves lacking. No matter what we did, we were beneficiaries of the apartheid state by virtue of our whiteness and our class position. There was no escape—just as there was no escape from being a beneficiary of the *terra nullius* or empty-land policy that facilitated the occupation of Australia, Africa, Asia, and America. Yet perhaps for a national of these countries, the shame attached might be attenuated and even escaped—not only because of the historical distance of the event but also because it is unlikely for the international imagination to demonize along this axis, and because these countries' oppressive colonization policies are less a part of popular discourse at the international level.

This is not to say there should not be shame in this regard; it simply points to a pivotal factor that sustains shame by association—namely, the presence of a demonized image of the perpetrator in the international imagination and in popular discourse.

When others reflect us back to ourselves as bad or shameful, our painful emotions are amplified.

This situation pertains not only in countries involved in political violence, like South Africa, but also in institutions associated with shameful practices. For examples, many clergy feel disquiet and shame because of the church's history in regard to child sexual abuse.

In considering the dynamics involved in this, however, we need to be aware that shame is a dangerous emotion to evoke in another, for shame in excess can inflict a narcissistic injury and evoke rage. When injury and rage are married to the defense of moral justification—the defense frequently invoked against shame, producing the emotion of self-righteousness—the result can be disastrous. This is so because the narcissistic rage evoked by shame seeks not only to remove the object of frustration but also to annihilate and destroy it. This latter fact is what distinguishes destructive narcissistic rage from ordinary anger. To excessively shame another carrier the risk of evoking this rage, and we do this at our peril.

Yet if we do not have a modicum of shame, we are not fully human. It is part of the humanizing process to feel shame, but this emotion must be modulated if it is not to be so overwhelming as to precipitate the desire to reject the feeling and to push it outward into the destruction and humiliation of the other—to do to the other what was done to us. For while the biblical ideal may be to do unto others as you would have them do unto you, the psychological reality is that you will tend to do to others what was done to you. This will tend to occur unless structures to impede it are in place, either intrapsychically or socially. South Africa's Truth and Reconciliation Commission (TRC) was an attempt to impose one such structure. The Catholic church's nine-point plan in "Towards Healing" was a similar attempt, given that many priests who abuse others were themselves abused. "Towards Healing" recognizes the need for "no more victims" and the fact that we will do to others what was done to us. This fact was certainly recognized by Nelson Mandela himself and, indeed, by many of the architects of the TRC in South Africa. The TRC grew out of the interim constitution negotiated by all political parties prior to the first democratic election in South Africa. It was a compromise between a blanket amnesty act, which the Nationalist right-wing and erstwhile ruling party would have argued for, and more punitive measures like the Nuremburg trials, which some activists may have favored.

By its institution, the TRC recognized that impulses and fantasies of aggression and revenge need to be contained through indirect expression rather

than enactment. However, many conservative white South Africans were convinced that the TRC would not succeed in actually containing the impulse to enact revenge. They felt sure that it would even escalate the desire for revenge that (in whites' fantasies) blacks inevitably nurtured.

What is interesting about this was that it was a fantasy within the white imagination; it did not reflect the responses of most black people. Furthermore—and perhaps predictably, in terms of the nature of shame—those who were most opposed to the TRC, and those who were most sure that it would be destructive and stir up revenge rather than dampening it down, were the individuals most allied with apartheid policies. It was they who most feared retaliation or attack, clearly confirming Klein's notion of projection, whereby we fear most in others what resides in us—in other words, we fear that others will do to us what we have indeed done to them. But it was also these individuals who denied their shame the most and experienced it the least, who took refuge in moral justification and self-righteousness, maintaining to the last some sense of the correctness of their original policies, indignant that the TRC had denied them a "legitimate" voice. Through this particular psychological maneuver, these individuals perceived themselves not as the perpetrators they were but as victims. This position of victimhood was taken not only as a refuge against shame but also to protect them from any sense of self-disgust and guilt.

An analogy may be drawn in regard to the church today. In the face of the intensity of the criticism regarding its involvement in child sexual abuse, the church's temptation to respond defensively is great—but that would not be helpful. The church, like the TRC, needs to expose the truth, but it also needs not to distance itself from its perpetrators. We all have perpetrators of one kind or another within and require forgiveness. However, with regard to the perpetrators of apartheid, as well as the perpetrators of child sexual abuse, such forgiveness can never legitimately be demanded of the victim; if it occurs, it is a bonus. The onus is on institutions like the TRC and the church to establish structures that facilitate forgiveness by proxy. Expecting those who are already deeply injured to forgive is placing an unfair burden on their shoulders. In fact, one of the criticisms of the TRC and the culture that it promoted was that it inadvertently placed pressure on the already traumatized to transcend their situation in particular ways, and it tended to make those who did not wish to take this route feel guilty.

In working with both victims and perpetrators of child sexual abuse, the issue of forgiveness may become a particularly vexing one, as many of the abused are also members of religious orders and carry an internal imperative to move toward forgiveness. While it is true that the move toward forgiveness is often a move toward integration, it must be recognized that forgiveness can never be demanded from the victim. When this is a requirement, whether external or internal, the victim may move very easily to feelings of guilt, and once again the emotion that should have been in the purview of the perpetrator comes to rest in the victim.

Truly listening to the stories of the victims is, however, an enormous psychic task when one belongs to institutions implicated in their abuse. It evokes guilt by association, and it is hard to tolerate this and not wish to violently reject the perpetrators so we can rid ourselves of this guilt and see ourselves as innocent. Our other option is to deny the extent of the problem.

Yet the implications of not fully acknowledging what has happened with both empathy for the victim and tolerance for the person of the perpetrator (not the act) leaves us stuck both internally, in our intrapsychic structure, and externally, in the social world, in various positions of victim, persecutor, and beneficiary. The need to reconcile these aspects of the self and society is clear—but so too is the complexity of bringing this about. How is such reconciliation possible?

THE CHALLENGE OF RECONCILIATION

There are many models of reconciliation, and all encompass the elements of acknowledgment, apology, and recompense. This article's focus is on the difficulty of achieving the first step, acknowledgement. Acknowledging our perpetrator and bystander/beneficiary positions is complicated because these positions exist alongside the victim position. Each of these intrapsychic positions is attached to complex and difficult emotions.

We wish to be very clear, in closing, that while we do believe that all of us encompass the positions of perpetrator/beneficiary/victim in our inner world, how we act in the external world determines our primary position. Although we may all have these positions or ego-states within, we are not all perpetrators/beneficiaries/victims in the external world. It is vital that these positions not be elided in the external world. To do away with the external distinction between abused and abuser is a subtle perversion that happens more than one might think.

It is common, for example, for the rhetoric used to understand abusers—that is, that they have been abused—to be used against the abused by emphasizing their potential to become abusers, or by using their abuse as the single explanatory factor for all

their ills. Attributing the current violence in South Africa to the fact that South Africa is a traumatized society fails to take account of the immense resilience and the highly moral, ethical lives of the millions of South Africans who were traumatized but who remain nonviolent. Thus, it revictimizes victims through subtle stigmatizing.

A similar situation pertains in regard to the Catholic church and the clergy. At a recent workshop held in Australia to discuss sexual abuse in the church, the stigmatization of the clergy by sectors of the laity was seen to be deeply problematic for the clergy and very different from the idealization that pertained in the past. However, regardless of how the clergy are perceived, our central point is that situations of political and institutional oppression raise moral and ethical dilemmas by proxy. There is thus an imperative to truly grapple with issues of both vicarious guilt and injury and to examine how we are called to forgiveness and reconciliation from the victim, perpetrator, and beneficiary positions within us all.

RECOMMENDED READING

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BOOK REVIEWS

Quickening the Fire in Our Midst: The Challenge of Diocesan Priestly Spirituality by George A. Aschenbrenner, S.J. Chicago, Illinois: Loyola Press, 2002. 197 pages. $14.95.

George Aschenbrenner, experienced spiritual director (e.g., at the North American College in Rome), has set himself a highly important contemporary challenge and responded to it superbly. In fact, *Quickening the Fire* is so rich, so deep, so detailed, so creative in its approach to diocesan priestly spirituality that it is impossible to summarize it without distorting it. Let me rather indicate what I found especially impressive—aspects of the book that might entice an overburdened diocesan priest to work his way through it.

Aschenbrenner affirms what many deny: a distinctive spirituality of diocesan priesthood. Even many diocesan priests deny it, with a baneful effect on basic self-respect. The confusion is critical, for only a realistic and profound spirituality can "nourish and inform the distinctive identity that underlies and infiltrates all the dimensions of diocesan priesthood." What is distinctive here? A unique version of Christian spirituality. Its dominant apostolic orientation is active, not monastic, with ministerial involvement determining the contour and schedule of daily life. Its central facets are flexibility, mobility, and apostolic availability. Still, it includes a monasticism of the heart, a renunciation of the world as the center of identity, and a heart rooted in God's love alone, renewed through daily Eucharist, the prayer of the church, and solitude with God.

Here, prayer itself is distinctive—not to be confused with the monastic ideal; not the distortion "My work is my prayer." The prayer of the apostolate involves two movements: (1) a "regular involvement in contemplation, which gradually spills over and renders prayerful everything the priest does, says, and is"; and (2) an "involvement in activity that stirs a desire for, and sometimes provides the subject matter of, formal private contemplation." Thus develops a distinctive prayerful presence that pervades all activity.

Several charisms, taken together, reveal a distinctive spirituality. One charism is the dignity of being ordinary among ordinary people in their everyday spiritual and temporal needs—an at-homeness in the midst of a local people. Linked with this is life on the front line—the challenge of ceaseless availability embodying the compassion of Jesus, touching the healing power of God's love in a variety of often surprising situations. What John Paul II called pastoral charity "runs the gamut from a prophetic stance for justice, to a cheerful visit in a nursing home, to a family grieving the death of a parent."

A chapter on the priest as prayer leader groups together six charisms that describe his involvement with word and worship as two basic sources of his holiness. He shares his experience of God's loving presence; plays a dramatic role in administering the sacraments; prays regularly for God's people in the Liturgy of the Hours; prays, lives, and preaches God's word with authority; links a healthy sense of personal sinfulness with a forgiveness that heals and reconciles; and develops a theologically trained mind and heart that provide direction and fire for his prayer.

A chapter on the priest as pastoral leader develops four more charisms. An experiential grasp of the art of discernment allows him to recognize and respond intelligently to questions raised in the local setting. He can radiate a lively hope and encouragement in the face of sin, suffering, and dying. He functions well within a system prone to loneliness and ambition. His charism for administration is primarily spiritual, calling forth and integrating among the people gifts of the Spirit.

Three chapters detail the charisms of teaching, preaching, catechizing, and evangelizing—chapters that reveal how the diocesan priesthood is "a distinctive life of active-apostolic spirituality in which the mission of an official position and authority must be integrated with a holiness of personal life." These are followed by two chapters that specify some of the implications of all this for diocesan seminary formation—for example, the dangers of an excessively high-powered academic program for a serious spirituality. Formation involves a profoundly personal experience of God's love; a radical reorientation of the

seminarian and his faith; a purification of postmodern fragmentation, relativism, and alienation; an experience of extensive solitude and aloneness with God, which is the ground from which community grows; and solid preparation in understanding God's reconciling forgiveness and communicating it to people plagued by unhealthy guilt or low self-regard.

The need to stamp a life of love with the integrity of following Christ commands the chapters on integrating the gospel imperatives of chastity, poverty, and obedience. Successful living of the three imperatives is endangered by a Lone Ranger mentality; a sense of mission in companionship with brother priests must grow.

For Aschenbrenner, celibate chastity demands "a distinctive companionship with God, a life and faith shared appropriately in the presbyteral community." Not simply a negation—rather, "unmarriageable for God's sake"—he has "found Someone." Discussed here are three often unsuspected ways of "violating" celibacy: a bachelor syndrome, a workaholic mentality, and the mindset of clericalism. Sexual orientation is treated briefly—perhaps too briefly to be helpful.

Aschenbrenner's "perhaps somewhat new" conceptualization of diocesan priestly obedience focuses on a shared attitude of being sent as Jesus was sent. Such a profoundly corporate and missionary identity of the diocesan priesthood manifests itself in three ways: a mentality of corporate stewardship, "a communal bond of solidarity . . . that stretches far beyond the physical presence of his brother priests"; respect for all ministries; and an antidote to criticism of new and experimental ministries. This demands that the bishop be a channel of communication for the presbyterate as well as the servant of unity for the whole diocese. It demands "an apostolic process and a style of government that call forth and incarnate on the part of every priest . . . the shared mentality of being sent as Jesus was."

Aschenbrenner calls the poverty of the diocesan priest "gospel simplicity." Here, poverty is not an economic evil to be abolished but a lifestyle in which coercion is impossible. "The specifics of a simple lifestyle will be determined by the specifics of the ministry and cannot be settled before entry into the ministerial situation," Aschenbrenner writes. "A variety of ministries will produce a variety of legitimate expressions of a simple gospel lifestyle."

This is not just another book to be read in a single sitting. It expresses vision that calls for struggle, discussion, argument, and perhaps even a measure of dissent. The subtitle has it right: this is a challenge.

—**Walter J. Burghardt, S.J.**

The Spiritual Exercises Reclaimed: Uncovering Liberating Possibilities for Women by Katherine Dyckman, Mary Garvin, and Elizabeth Liebert. New York, New York: Paulist Press, 2001. 368 pages. $22.95

Since 1962 I have experienced and studied the contents and dynamics of the Spiritual Exercises of Ignatius of Loyola from the perspectives of retreatant, retreat director, and teacher of spiritual direction and Ignatian spirituality. I consider myself quite knowledgeable concerning its history and theological principles. Yet the insightful scholarship in *The Spiritual Exercises Reclaimed* by spirituality theologian Katherine Dyckman, pastoral theologian Mary Garvin, and personality and religion theologian Elizabeth Liebert—all Holy Names sisters—has caused me to reevaluate my Ignatian framework and foundational category.

This is a brilliant, thought-provoking, and challenging text. Its authors collaborated systematically over a ten-year period, both among themselves and in dialogue with others. They analyze, reinterpret, and reclaim the symbolism and vision of the Exercises, especially in light of women's experience. Their work is critically serious, honest, and a liberating contribution for those who study and practice spirituality.

Each chapter consists of a pertinent quote from the Exercises, followed by an authentic response by contemporary women. This juxtaposition sets the stage for the theme under investigation. Excellent summaries of the major sections of the Exercises are provided, followed by in-depth feminist critiques of problems and possibilities. All chapters conclude with sound reflections and considerations for the retreat guide to adapt the Exercises further, with implications not just for women but for men as well. Finally, the endnotes of each chapter represent the latest and best of Ignatian resources and commentaries, with special attention to current feminist contributions.

This compelling book is divided into four major sections: Context, Movement, Exercises, and Decisions. Here is a sampling of some of the content of these sections: "Reinterpreting the Spiritual Exercises: Problems and Possibilities," "Remembering and Imagining: Wise Women Then and Now," "Grounding in Truth: Principle and Foundation," "Knowing Whose I Am: Prayer in the Spiritual Exercises," "Surrounded by Love: Exercises for the First Week," "Discovering the Depth of Commitment: Exercises of the Third Week," "Mission and Mutuality: Exercises of the Fourth Week," "Developing a Single

Eye: Rules for Discernment of Spirits," "Black Appearing White: Rules for Thinking with the Church." Without sidestepping difficult Ignatian issues in need of reinterpretation, the authors address several major themes and dynamics of Ignatius's text.

An exciting appendix contains a four-scene modern morality play entitled *AnyWoman*. In this highly imaginative pilgrimage tale inspired by the medieval genre, AnyWoman embarks on an Ignatian journey and enters into dialogue with characters such as Wise Woman, Discernment, Senses, Examen, Principle and Foundation, Grace, Eve, Memory, Intellect, Imagination, Will, Election, and Joy. The dramatic result is a delightful reenvisioning of many of the abstract qualities of the *Exercises*. True to the kataphatic use of imagination permeating the Exercises, *AnyWoman* serves as an artistic culminating summary, refocusing the Exercises through the lens of women's experience.

The Spiritual Exercises Reclaimed, both scholarly and pastorally, deserves to be an essential companion to the Exercises. The contributions of feminist theology and consciousness provide a fresh interpretation of this spiritual classic of Ignatius, enabling his sixteenth-century mindset to speak to the experiences of contemporary women. This illuminating and useful text is a must for anyone absorbed in spirituality or engaged in spiritual guidance.

—**John P. Mossi, S.J., D.Min.**

Unlikely Companions: C. G. Jung on the Spiritual Exercises of Ignatius of Loyola by Kenneth L. Becker. Herefordshire, England: Gracewing, 2001. 411 pages. £20.

Today, many folks say, "I'm not religious, but I *am* spiritual." Becker's book has been written for just such people, and for the counselors, pastors, and spiritual directors who assist and befriend them. Swiss psychiatrist Carl Gustav Jung (1875–1961) has proven an attractive guide and friendly cojourneyer for these postmodern seekers. Becker's volume, integrating Jung's psychological methodology with Ignatius's Exercises, is a readable, reliable, and critical introduction to Jung's lectures on Loyola, the Jesuits, and the document shaping their spirituality.

Between 1938 and 1941, Jung gave three courses on what he considered typical symbol and transformation systems of the East and the West: yoga, the Spiritual Exercises, and alchemy. He tried to compare these systems with the psychological process he had discovered through his analytical work toward patients' growth, integration, and transformation. Because Jung's reflections survive only as privately printed lecture notes for student use, stored in the archives of the Federal Institute of Technology (ETH) in Zurich, Becker has done scholars, teachers, and counselors an immense service by thoroughly outlining the text and providing numerous citations from Jung's discourses. Much of Becker's volume reads like a well-conducted interview by an experienced talk-show host: Becker allows both dialogue partners to speak in turn about their perspectives on the sections of the *Exercises* on which Jung focused.

Jung's psychology of individuation could be described as a nontheological spirituality. His purpose in giving the courses was not to psychologize the Exercises but to discuss their spiritual value as an expression and means of our human quest. *Unlikely Companions* provides a focused context in which to understand and evaluate Jung's thought and spirituality in relation to the Christian spiritual tradition as represented by Ignatius.

Becker is well qualified for the challenge of getting two such "unlikely companions" as Jung and Ignatius to interact. During his twenty-five years as a Jesuit, he had twice made the full thirty-day Spiritual Exercises, plus an annual retreat of eight days based on them. After studying spiritual and pastoral theology at Saint Louis University, the Gregorian University (Rome), and the University of Innsbruck (Austria), he devoted himself to numerous teaching, pastoral, and research activities in the United States and Europe, including intense collaborations with Aniela Jaffe, an analyst at the Jung Institute. His breadth of scholarship is everywhere in evidence, though never heavy or boring. For example, his linguistic skills enable him to point out and correct flaws in the standard translation of Jung's *Collected Works* so that Jung's carefully nuanced thought may more accurately emerge.

Becker, however, is no mere reporter of others' positions. He himself enters into conversation with Jung and argues persuasively that Jung's starting point is flawed, in that Jung views the human psyche as basically a mix of good and evil, whereas Ignatius and the Christian tradition understand the psyche as basically good but wounded, especially in early childhood. Jung also needs to change his view of Christ from one of moral hero to the Christian understanding of him as Incarnate Love. These two contrasting starting points lead to Jung's "tortured" reinterpretation of all Christian symbols. Becker, however, stays within Jung's archetypical approach and uses only psychological data (as does Jung) to bolster his claims.

Becker's gift to a Jungian audience and to today's spiritual seekers consists of introducing them to the thought-world of Ignatius—even though, as Becker gently points out, Jung's perspective on Ignatius was somewhat distorted by his sources. To those familiar with Ignatius, Becker opens up a new source of reflection and discussion from a writer highly influential in today's world of spiritual searchers.

—**William J. Sneck, S.J., Ph.D.**

LETTER TO THE EDITOR (cont'd from p. 4)

situation was foreign and therefore threatening. Many clergy had been educated in freestanding seminaries, and they were not used to studying with women, sharing ministry with them, or accepting them as peers. A recent return to this type of seminary education has caused the same effect.

As the number of priests declined, being named as a pastor came a few years after ordination. Gone were the days when a "curate" waited 25 years in a New England diocese to become a pastor. Yet the image of the pastor as the person in charge of everything was perpetuated. "My parish, my rectory, my authority" became the norm for the priest.

What Has Caused Greater Distancing Now?

- Declining membership has affected women religious more than diocesan priests. As a group, women religious are somewhat older (or at least live longer) and are therefore less inclined to wait patiently for church reform.
- The experience of these women has led them to expect a collaborative form of leadership, and they are less willing to go in a direction that they perceive to be backwards.
- While some women religious may feel called to priesthood, most do not. Yet they are often treated in a demeaning way as "wannabes" when they function in roles traditionally held by priests.
- Church ministry is difficult enough, and women religious do not want to waste their energy fending off demeaning attitudes and sarcasm.

- Women religious who are parish administrators or associates are often left out of the loop of communication and support in many U.S. dioceses.

As a result, more and more women religious are choosing to minister outside parish or diocesan structures. While the people they serve are often the same, sisters are not blocked in their efforts by priests or diocesan structures.

This situation needs to change. How sad it is that women religious and priests cannot have healthy relationships in a shared commitment to church ministry. From a priest's point of view, there are perhaps many more issues in this dialogue.

Not all women religious have distanced themselves from priests, because there are wonderful, holy, generous, healthy, balanced priests who know their own identity and who value the vocation and the ministry of women religious. I can personally attest to this because of the ministry that I have shared with such priests. Diocesan priests and women religious have different formation, different vocations, and different spiritualities, but their diversity only enriches the church. The relationship between diocesan priests and women religious also has implications for their relationships with religious men, deacons, commissioned lay ministers, and female and male laity. A resolution of the present state of ministry relationships can only strengthen the future church.

—**Katherine M. McKenna, P.B.V.M., M.A.**
New Windsor, New York

Human Sexuality Program

Is there someone in your seminary, religious congregation, diocese, parish, institution, or organization whose ministry would be improved through an increased understanding of human sexuality? If so, tell them about

The Christian Institute for the Study of Human Sexuality

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The Institute Welcomes

Spiritual directors

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School counselors

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Vocation directors

Vicars for religious

Marriage and family counselors

Religious superiors

Clergy

Canon lawyers

Therapists